

THE CHINESE RECORDER

VOL. XLVIII.

AUGUST, 1917.

No. 8

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VOL. XLVIII

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Editorial

"Enlargement of Heart."

ONE of the Hebrew psalmists made a discovery which many surely have made since his time, though they may not have tabulated it in so many words. He discovered that narrowness and non-expansion of soul was actual ungodliness. Not perhaps actual *sin*, which in the Scriptures is ever a wilful departure from our beneficent God, but nevertheless a condition that is inimical to the truest submission to the enthroned Majesty Supreme. He exclaims: "I will run the way of Thy commandments when Thou shalt enlarge my heart."

In these days of tremendous happenings, the truth of his diagnosis, and the earnestness of his yearning for soul-expansion, should especially appeal to us all, until the last cry of an old saint—*Amplius, Domine, amplius!*—becomes in our case the key-note of each early-morning supplication.

True religion rightly begins where all earthly words leave off. And in that fact lies the *rationale* of the Corinthian "gift of tongues," that is, of utterance beyond all ordinary syllables, of the heart's unspeakable adoration. We worship a God of ineffable grace. And it is part of God's plan that the great events of our day, whose tragedy lies deeper than all words, should be a factor of expansion in our whole worship and service.

"The strongest will win in the end," is an axiom accepted by all, if to the enlightened that strength must be based on moral qualities. "The strongest will win" is a truth which must give the eventual victory to the Most High,—to Him who is greater than the whole sum of dynamic forces within the great universe. From Him they all emanated originally, however much some of those forces have been misused by sinful men. God is stronger than all, and will undoubtedly win, is a bracing thought to be daily renewed as we approach the throne of His measureless greatness.

But His process of winning must begin within Christendom itself; within those called by His own great Name,—in an enlargement of heart, wider than that of ambitious patriotism, in a greater patriotism for His Monarchy everywhere.

The greatness of God, and the paramount need of submission to God, was a double conviction which, in days of priestcraft and pettiness in the mediæval Church of the East, produced the new world-power of Islam. But our God, so intimately nigh unto us in incarnate compassion, must never lose, in our minds, His primal quality of awe-compelling vastness. The blessed and glorious Trinity of our holy faith is in truth far greater than the deified Fate of Mohammedanism. And our worship and service of Him must be the more, not the less, humbly submissive. The Christian world, to be truly Christian, must regain the grace of reverent awe.

The trend of the times has been to outgrow all this.

The atmosphere of Democracy is all around us, where the people, no longer mere units in isolation, whose one duty was submission to an hereditary over-lord, are becoming fused into mighty self-governing forces. The spectacle of Democracy pitted against Autocracy, which produced the United States of America and many subsequent Republics: that same struggle which to the minds of most of us is the innermost explanation of the present world-war, must not be allowed to block out our view of the eternal Autocracy of our great God.

The absolute monarchies of the past were surely God's kindergarten classes for the nations, to teach them His own supreme authority. And passing out of those rudimentary classes, we dare not forget the ABC of truth divine which they were intended to teach.

We must admonish our Chinese converts ever to preserve, in their relations with God, that old-time reverence which

marked the attitude of the populace toward the Son of Heaven in the grander days of Imperialism; or at least that filial deference which is inculcated towards parents in all their virtue-books, and portrayed in all their best fiction; rather than to fall into that easy-going patronage of the Supreme which they may fancy to be an approved modern substitute for these things.

Sons of God indeed we and they are, through the atoning merits of the world's Redeemer, brought into the holiest place of the Presence Chamber through His all-precious blood. But in the vision which made Isaiah a prophet, the beings nearest the Throne were most filled with reverent awe. And in St. John's vision of his once-familiar Master, that awe was fully reproduced. It must be, with every enlargement of heart that brings into view the Presence Supreme.

Vast conceptions are needed for the knowledge of our vast God. Great thoughts are required for any true insight into His age-wide purposes. Wide horizons are demanded in every sermon on things Divine. And especially are great prayers required in all true worship and intercession.

With the entry of God Almighty into the human soul, His forces of mighty expansion will enter in too. And through the catastrophes of modern history, as well as the verities of ancient Revelation, those forces divine are now thundering at our doors.

The call of the hour is for great-souled men. May we have grace to hear it!

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**The Coming of
Dr. Zwemer.**

WE heartily welcome the coming of Dr. Zwemer to China in the interest of work among the Mohammedans. The Mohammedan problem is one of the most serious, in many respects, with which the Christian propaganda has yet to deal, and while it is not so imperative here in China as it is in some countries, there being very little of proselytizing zeal for the most part, yet the problem exists and the sooner it is grappled with the better. At the same time it must be admitted that while there are many Mohammedans in China, China is far from being a Mohammedan country, and the clamant needs of the great bulk of this tremendous population are so great, and the means to meet them so inadequate, that some will be puzzled as to just how to begin and what to do. The time is certainly opportune. In the downfall of Turkey, which is likely to be a result of the War, in

the capture of Bagdad by the British, and many other significant events, Mohammedanism is receiving a staggering blow. Educated Mohammedans all over the world are becoming more tolerant, the leavening power of Christianity is working among them, and we trust that the "drying up of the Euphrates" is nearer than many of us imagine. Our prayers may well ascend that a great blessing may rest upon the labors of Dr. Zwemer, not only here in China, but everywhere, and that a new era may be inaugurated here in China, bringing Christ to his rightful place among so many who already have a knowledge of the true God.

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**Death of the Rev.
Henry Haigh, D.D.**

IN the passing of the Rev. Henry Haigh, D.D., secretary of the Wesleyan Methodist Missionary Society, on Saturday evening, July 14th, at Hankow, the Christian Church has suffered a very severe loss. Born on June 26th, 1853, he commenced his training for the Wesleyan Methodist ministry in the Richmond College in 1871, and in 1874 was appointed to the Mysore District in India. There his great abilities as an organiser found ample scope and in 1887 he started the *Vietanta Patrike* which became, and still is, one of the leading vernacular papers in South India. Two years later Dr. Haigh also founded the Mysore Printing Press which has been in charge of a manager from England for some years past and is a valuable asset of the mission. He was editor of the missionary magazine, the *Harvest Field*, and a member of the Kanarese Bible Revision Committee. On returning to India in 1898, after furlough, Dr. Haigh became Chief Reviser of the Kanarese Bible and he continued this work for the British and Foreign Bible Society, after getting back to England, till the summer of 1903.

Conditions of health made further residence in India impossible and in the autumn of 1903 Dr. Haigh settled in Newcastle-on-Tyne, where he spent nine years of happy, busy toil. It was his first home appointment and in addition to the work of his own circuit he had charge of this wide and important district as its chairman. The qualities which had made him famous in India soon secured wide recognition for him in England and honours and responsibilities were showered upon him. His own Church made him President of its Conference in 1911. A Canadian university conferred upon him his

Doctorate in Divinity. The United States welcomed him as a delegate to the Ecumenical Council. After nine years in a pastorate he was elected one of the secretaries of the Wesleyan Methodist Missionary Society, and undertook the oversight of the work in Africa and China. Some of our readers will remember his somewhat extensive tour in China in 1912.

Many important questions, connected specially with plans, calling for decision in Africa and China, it was decided that Dr. Haigh should visit these districts and after consultation with the missionaries give decisions about these matters. And as some of these questions also affected the work of the London Missionary Society it was decided that a deputation from that Society should also visit the East. The visitation of the South African churches and of the Canton field had been successfully accomplished, and Dr. Haigh arrived in Hankow intending to inspect certain sites and then proceed to Kuling for the Synod meetings.

About the time that the steamer left Kiukiang, Dr. Haigh felt unwell and by the time she reached Hankow he was seriously ill. Captain Carnaghan had done all that he could for the comfort of his passenger and as soon as possible after the steamer's arrival Dr. Haigh was carried to the hospital. Dysentery at first caused trouble, but later old weaknesses due to his long residence in India asserted themselves and he passed into unconsciousness which lasted to the end.

A man of commanding presence, eloquent alike in English and Kanarese, a versatile writer, a deep student of Indian religions (as witness his "Fernley Lecture" on "Some Leading Ideas of Hinduism"), a missionary statesman with a world outlook, Dr. Haigh has occupied a foremost position among the leaders in the Church. On this journey he was commissioned by his own Church, by the Edinburgh Conference, and by the Conference of Missionary Secretaries to act as their representative in important negotiations. His passing away before his work in Central China is even begun will create very grave difficulties. But viewed from another standpoint there is something prophetic of the ultimate universality of the Church in his life and death. In him one sees that the churches in Great Britain, South Africa, and China are united. And though it might perhaps seem more fitting that he should sleep the long sleep under Indian skies, he himself often said after his former visit to China that while he had thought that India

was written on his heart, the possibilities of China as a field for missionary work had almost led him to place it before India in his thoughts.

Dr. Haigh was laid to rest in the International Cemetery, Sunday afternoon, July 15th. The service was taken at the graveside by the Revs. J. K. Hill and C. W. Allan. Deep sympathy is felt for Mrs. Haigh, who was travelling with her husband, and is thus unexpectedly bereaved so far away from home.

G. A. C.

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Changing China. THE political situation in China during the month has certainly been kaleidoscopic, to say the least. To revert to a monarchy and then to revert back to a republic during the space of less than a month, and with almost no bloodshed, is certainly a curious spectacle, even in these days when we have seen the conversion of Russia into a republic. It is perhaps hardly correct to say that China reverted to a monarchy, as the whole fiasco was largely the work of one man, or seemingly so, though we do not know as yet how many others were really concerned nor to what extent Chang Hsun was merely a tool in the hands of others to work out their own selfish purposes. And even yet matters are exceedingly chaotic. The present government, so-called, seems to be largely self-constituted and is meeting with severe criticism from the south and others who fear that militarism is likely to prevail. And while the Tutchuns are not united among themselves, yet if it remains true that they can invite themselves to Peking whenever they choose and there dictate to the government, there would seem to be but little prospect of a stable regime of any kind. And the division between north and south is likely to be more and more accentuated by recent events, so that even now it comes very near to the point of peril. The general outlook is anything but encouraging.

The Promotion of Intercession

The Morning Act of Faith

(From an old English book of devotions)

I believe on the Son of God,
Therefore
I am in Him
Having Redemption through His Blood, and
Life by His Spirit.
He is in me
and all fulness is in Him.
To Him I belong by Creation, Purchase,
Conquest, and Self-surrender.
To me He belongs for all my hourly need :
There is no cloud between my
Lord and me.
There is no difficulty inward or outward
which He is not ready to meet
in me to-day.
I believe I have received
not "The Spirit of Fearfulness, but of Power
and of Love and of a Sound Mind."
The Lord is my Keeper.

AMEN.

The Burden

"O God," I cried, "Why may I not forget?
These halt and hurt in life's hard battle
Throng me yet.
Am I their keeper? Only I? To bear
This constant burden of their grief and care?
Why must I suffer for the others' sin?
Would God my eyes had never opened been!"
And the Thorn-crowned and Patient One replied, "*They
thronged Me, too. I, too, have seen.*"
"But, Lord, Thy other children go at will,"
I said, protesting still.
"They go, unheeding. But these sick and sad,
These blind and orphan, yea, and those that sin,
Drag at my heart. For them I serve and groan.
Why is it? Let me rest, Lord, I *have* tried."
He turned and looked at me: "*But I have died!*"
"But, Lord, this ceaseless travail of my soul!
This stress! This often fruitless toil!
These souls to win!
They are not mine. I brought not forth this host
Of needy creatures, struggling, tempest-tossed—
They are not *mine*."
He looked at them—the look of One divine;
He turned and looked at me: "*But they are mine!*"
"O God," I said, "I understand at last.
Forgive! And henceforth I will bond-slave be
To Thy least, weakest, vilest ones;
I would not more be free."
He smiled and said: "*It is to Me.*"

L. R. M.

Contributed Articles

Music in China

C. S. CHAMPNESS

TO some readers, the title given above will at once suggest itself as being of the "lucus a non lucendo" type, and these will be reminded of the work of the geographer of Iceland, who in his chapter headed "Snakes in Iceland" dealt with his subject in one short sentence: "There are no snakes in Iceland."

Others might suggest the classical method adopted by a member of the staff of Mr. Pott, Editor of the *Eatanswill Gazette*, who, when directed by his chief to write a few columns on Chinese Metaphysics, industriously prepared for his task by reading two articles in the Encyclopedia, one on China, and the other on Metaphysics, afterwards combining the results of his reading into a masterly article.

In one sense, it would be quite correct to adopt the method of the geographer of Iceland, for it is true that at the present day there is no such thing as Chinese music. Music there is in China, but it is not Chinese. "Thou hast well said that thou hast no husband, . . . and he whom thou now hast is not thy husband."

The real Chinese national music of ancient days is both extinct and unknown. The music at present found amongst the Chinese people and practised by them has come to China from the region in Central Asia known to the Greeks by the name of Bactria. It is an importation which fulfilled a long-felt loss and need. The Chinese were without music, and they gladly welcomed the foreign article.

The ancient classics of China abound in allusions to music. Confucius himself was a skilful performer on the lute and, like George Herbert, consoled himself in his last hours with its strains.

A very beautiful story about a skilful musician and a most appreciative listener who appeared in very unexpected circumstances is chronicled in a poem known and beloved by every

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

Chinese scholar. This story appears in English form in W. A. Cornaby's interesting volume, "A String of Chinese Peach-stones", under the chapter headed "Can any Pathos come out of China?"

When the tyrant Chin Shih Hwang Ti came to the throne, he was desirous of getting rid of all memory of the rulers before him, particularly those of the great Chou Dynasty. The Confucian Classics had enshrined and immortalized their glories and Chin Shih determined to destroy this ancient literature. Every copy procurable was ruthlessly burnt. The scholars who protested against the sacrilege were executed, and no one was allowed to reproduce from memory the teachings of Confucius. Chin Shih's name is held in detestation by all Chinese scholars for his impious destroying of the Classics. His triumph was short-lived; after his death his son failed to hold the throne, and the dynasty which Chin Shih founded came to an end. The first Emperor of the Han Dynasty who ascended the throne after Chin Shih's heir came to his dishonoured grave, was most anxious to restore to their former honour the teachings of the Sage, and partly from the memories of survivors among the scholars of former years, partly from copies of the Classics which had been hidden during the persecution (some forgeries were produced at this time) the Classics were once more printed and published.

While present day Chinese scholars hate the name of Chin Shih for his impious destruction of the Confucian literature, they have cause for a still deeper detestation of his memory; for he destroyed the books on music which Confucius had written. In so doing, he deprived the Chinese nation and posterity of all records of the ancient music of China. Such a loss can never be made good. It was possible for the memory experts of that day to reproduce the philosophy of Confucius, but there does not appear to have been anyone who was able to reproduce the music of those olden days.

Confucius, though himself a man of deep piety, lacked the moral courage to give positive spiritual teaching to his disciples. When asked those crucial questions which occur to every man who honestly meditates on religion, he was guilty of much unworthy shuffling. Though he himself practised spiritual religion, he did not encourage research in that direction in others, and, in consequence of this, played a leading part in that divorcement of the Chinese nation from spiritual religion

which has brought China to such a piteous condition at the present day. Small wonder that as spiritual religion drooped and died the national music of China became extinct, for music and faith walk hand in hand and rise or fall together.

It is exceedingly likely that we can find traces of the old music of China in the present day music of Japan. The Japanese are in reality not an inventive race; all that is truly great in Japanese art has been derived from China, and is a development of Chinese ideas. In all probability therefore the strains of the Japanese zither were derived from Chinese music of ancient forms.

The relationship between faith and music should never be ignored. There were days in the history of England when music was a far greater power in the land than at present, because it was then an essential part of the home life of the nation. In those days, the days of Shakespeare, and the years that followed them, in every family music was practised. The nations of Europe went to England for their teaching in music. Thomas Morley, John Dowland, and others were celebrated throughout Europe as teachers of the melodious art. Each home had its set of viols spoken of as the "family" of viols, in various sizes. These instruments, graduated in size and pitch, were able to take the various parts. Of keyed instruments we find that the virginal was the commonest of all; small organs or regals were also in use. Pepys in his account of the Fire of London, writes about the families who had to move out of their houses taking refuge, with their belongings, on boats in the river. He watched boat after boat being loaded with the furniture of evicted families, and remarks that nearly every boatload had its pair of virginals, showing that the families then resident in London had musical tastes.

The works of Shakespeare abound with musical allusions, which are in every case absolutely correct, showing that Shakespeare himself was a skilled musician, or that he had received editorial aid from some musical friend of absolute reliability.

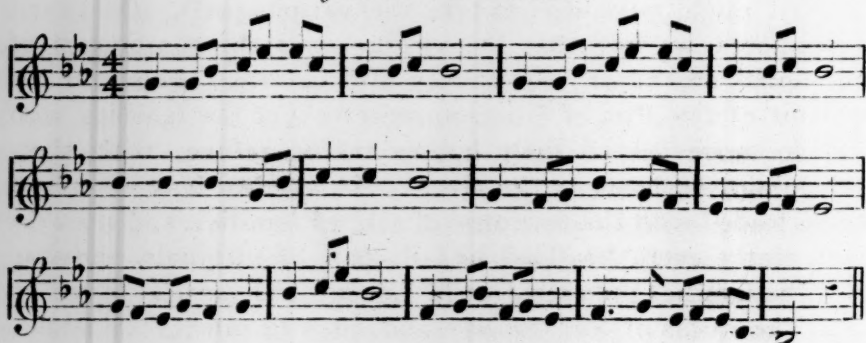
It was in the days when music flourished in England, that the battle of political and religious liberty was fought and won, and some of the leaders in that great fight were themselves keen lovers of music. Who can forget that John Milton was a performer on organ and viol? Who of all the Puritan leaders was more faithful to his great trust than John Bunyan? He was a lover of music, as can be seen from his writings.

We find plenty of musical allusions in "Pilgrim's Progress." One of the young ladies in the Palace Beautiful was a performer on the virginals and sang a sweet song, accompanying herself. The most noteworthy incident of all is that when the castle of Giant Despair had been finally destroyed the Pilgrims celebrated the occasion by merry song and dance, one of the liberated captives, Mr. Ready to Halt, showing unexpected agility in the use of his lower extremities. (I hope that this last reference may do something to combat the long-lived slander to the effect that the Puritans were haters of music.)

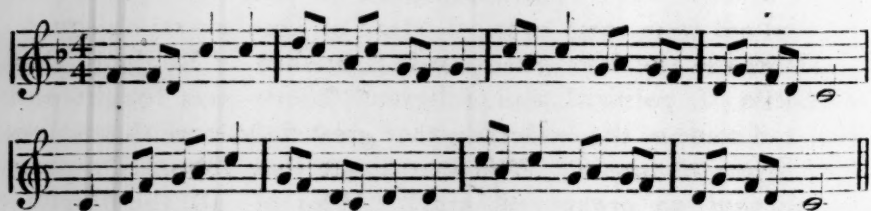
When the Chinese nation addresses itself seriously to the task of reviving national faith and ethics, music will bear its own great share in the noble work.

While the music of ancient days has gone, the instruments survive and have been added to. The Bactrian music which was adopted to take the place of the old music, is largely pentatonic in character; ray mode and minor mode are used to some extent, but this pentatonic mode is most in use. The melody known as "Jasmine Flower" is a pleasing example of this mode; another called "Sou Chwang" or "Head Dress" is more rugged in character.

"JASMINE FLOWER."



"HEAD DRESS."



The instruments in common use are the *chin*, a long zither with silken strings; a larger form of this instrument is

called the *sheh*. At the present day, the number of really capable players on this sweet-toned instrument is not large. At the annual worship paid to Confucius by the officials, these two instruments appear, but as a rule no one can be found to play them. Of the lute type the pipa and moon lute are the commonest. The former is of low pitch with a tone resembling that of the guitar; the moon lute is not unlike a mandoline. The strings of both instruments are silken. A sort of banjo with apron of snake skin is often played by fortune-tellers. The commonest of all instruments is the Bactrian fiddle, the neck of which is a stick of bamboo; the sounding board is of snakeskin stretched over the end of a bamboo tube.

Its strings are tuned in fifths; the bow is of loose horse hair, threaded between the strings. Though crude in construction, this fiddle can be made to produce some very musical effects. The lutes have all fretted necks, the frets generally being very deep.

A most interesting instrument is called the *sheng*. It is a sort of mouth organ. Its sounds are generated by brass reeds of the free types similar to those of the concertina and harmonium. A Russian traveller who saw this instrument in use in China, conceived the idea of applying these reeds to a keyboard, and so the first harmonium came into being.

Tommy Atkins in the dugout, as he regales himself and his companions with jubilant strains, is reaping the benefits conferred upon the world by a Chinese inventor.

A Chinese dulcimer is found, small but efficient. This instrument was in common use in Babylon in the days of Nebuchadnezzar. Of wind instruments, we find flute and clarinet in constant use, also trumpets and horns. The ever-present bamboo appears in the transverse flute and the flute à bec. This latter is a difficult instrument to play but capable of producing an excellent tone. In the transverse flute, the tone is modified through an extra hole in the flute, above the finger holes, being covered with a thin membrane, the lining of the bamboo, which gives a nasal tone to the instrument. The clarinet is made of hard wood with a double reed made of grass. Its holes are not regularly pierced, and in consequence its scale is anything but accurate.

The trumpet in general use is telescopic in construction, with a mouthpiece that is somewhat flat; this produces the usual harmonics. In some places a reed is inserted in the

mouthpiece, producing most ear-splitting effects. Buffalo horns are used, generally in idol worship and often in the occult ceremonies associated with demon exorcism. Drums of various sizes are used, the larger being stationary and found in idol temples. Sets of small bells in scale are played by striking with a stick, as also are sets of musical stones tuned in scale. Gongs of various sizes complete the list of instruments.

In this array of musical instruments, excellent material is found to produce pleasing music. The Chinese need to learn the art of combining these in harmony. At present the music is all in unison accompanied by the various instruments of percussion.

Of recent years a new instrument has come into use, really, as before stated, of Chinese origin. This is the baby organ, a reed organ similar to those of American type made by such firms as Mason and Hamlin. These are of $3\frac{1}{4}$ octaves compass from F below the stave to G above. An English firm in Shanghai began to make these, but later on Japanese and Chinese firms took up the industry. The organs of Chinese make are generally of better tone and in better tune than those hailing from Japan. These are sold very cheaply; it is possible to buy a very good instrument for about thirty-five shillings or less (\$15.00 Mex.).

It is not at all correct to speak of the Chinese as being a race that is not musical. The Chinese have all the *capacity* required for being producers of good music, but they have hitherto lacked the *inspiration*. The sad fact remains that the Chinese do not at present show any signs of wanting to become good musicians. They are content with music on the line of least resistance; which is the same as religion on the line of least resistance.

When baby organs were introduced in China, there was hope that the Chinese would wish to learn how to make the best possible use of them, but as a rule all that is done is to play pentatonic tunes in octaves on the black notes; a more soul-wearying performance could not be imagined.

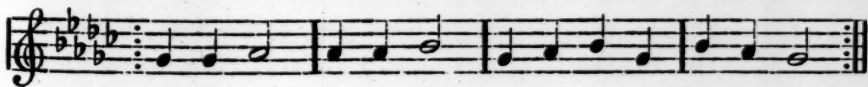
A recent development has been the appearance of song books for schools published by various firms of educational providers. These are in imitation of similar works found in Japan. In Japan the *cheve* notation has been largely adopted; this notation uses the sol-fa syllables as names of the notes but uses figures in writing down the music. The tonic *doh* is

expressed by 1 and ray the second of the scale by 2, etc. The great defect of these books of songs is that the words are not as a rule well fitted for singing. They have been composed with the design of conforming to the canons of Chinese literary composition, in which what is pleasing to the eye has preference over euphony and over clearness of style and meaning.

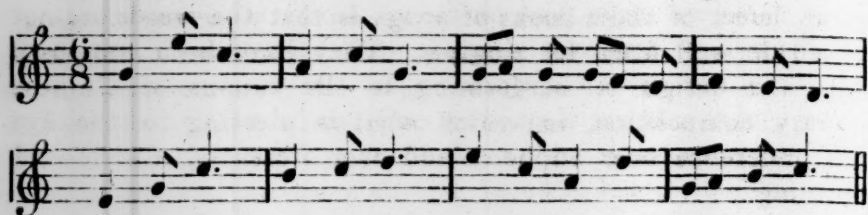
Music is meant to be heard and not to be looked at, and these songs, while they may please the critical eye of the Chinese scholar, are from the musical standpoint an utter failure. The melodies given in these books are mostly pentatonic, and as such become very monotonous and unattractive. The publication of these books is doing very little to help the Chinese nation to obtain its heritage of good music.

I have myself for many years worked hard at teaching singing to Chinese school children, using the time-honoured tonic sol-fa method. During my last term of missionary service I have succeeded in training children who at the beginning of the term had not the slightest idea of singing to acquire a very useful knowledge of singing the hymns of our church and some simple school songs. There are few places in China where the singing in church is more hearty and reverent. In regard to school songs in the Chinese language, there is considerable difficulty in getting hold of any; the quality of most of those published is, for the reasons stated above, anything but satisfactory. There have been times when I have found words which it was possible to set to music; sometimes I have had to make both music and words. While not going as far as John Wesley in his admiration of the excellence of the poetry of the collection of hymns which he published, I am able to state that these songs of mine serve their purpose better than many of those found in the usual collections of school songs, for they can be sung. I have at times substituted a melody of my own for a poor and feeble unpleasing pentatonic melody found in a song book.

Found in a school song book (played on black keys in octaves).



The substitute to same words by C. S. Champness.



Work in this direction is not always appreciated, even by one's fellow missionaries. So many people think that music is a very unnecessary luxury, to be practised in the school routine when there is not anything else to do. This is a great mistake; music should form a most important part of the work of every school in China as in every other land. Music properly taught teaches people to listen, and in China, the art of listening needs to be acquired.

As for the Chinese whom I wish to benefit, I often find them far from appreciative; they think they know all about the subject, and are far too proud to learn from the despised foreigner. The Chinese student, who spends happy hours in strumming pentatonics on the black keys of the baby organ, likes to persuade himself that he is reproducing the music of Confucius and Peh Ya; like Barrie's captive pirate, he is "miserably happy." "Happy miserable Starkey."

One of our catechists learnt to sing from sol-fa, and also to play on the organ. Since he has taken up his work at a country station, the Chinese Christians there, finding that he understood music, subscribed together to purchase a little organ. This is used for church services, and also is carried out of doors for evangelistic work. My good friend has written out his repertoire of tunes and decorated the chapel with them. Sol-fa as a scheme of church decoration may appear novel to many, but it has its practical uses. A few of our school children have learnt to play the organ and are able to lead the singing in our services.

Results so far attained are not very great, and may appear to some as being very small beer indeed to be chronicled, but they mean much to those who have worked to introduce music to the Chinese nation.

Finality has certainly not been yet arrived at, especially as regards the means to be employed in realizing one's ideals. Recently, after studying the history of music in England, and

realizing the progress attained in earlier days, when music was such a power in the homes of the people (in some respects, the present days of England attain not to the days when Thomas Morley flourished), it would seem desirable that work should be undertaken in the direction of cultivating a taste for music among the Chinese, to be achieved as much as possible by using the instruments which are native to the country. They are not to be despised as sound producers, and it should be possible to combine them to produce music worthy of the traditions of the truly great nation that produced Confucius.

I am indebted to Mr. Arnold Dolmetsch for most valuable information concerning the music of England in the sixteenth and seventeenth centuries.

Medical Education in China

EDWARD M. MERRINS, M.D.

MANY of those keenly interested in medical education in China are doubtless perplexed, if not dismayed, by the constant controversies concerning our medical schools and the uncertainty as to their future. Their genesis and history are fairly well known. Most of them were founded, not by pure educationists as part of some great educational scheme, but by physicians almost overwhelmed by work who were impelled by sheer pity to do all in their power to relieve the sickness, distress, and disablement of multitudes of Chinese people who could obtain little or no help from their own untrained doctors. Later, when some of our colleges became universities, other schools were started with the same purpose in view. It was acknowledged that our schools, when compared with those of the West, were not all they should be, and efforts were constantly made to strengthen and otherwise improve them. A few sought strength in union. More might have been done, perhaps, in this respect, but there were differences of opinion as to the language which should be used as the medium of instruction, the standard of preliminary education, and other points. To be quite frank, it may as well be acknowledged that missionaries, notwithstanding their fraternal spirit and passionate longing for unity, usually discover obstacles that appear insurmountable whenever any practical schemes

for unity in institutional work are brought forward. Still, we were moving in that direction when the China Medical Board of the Rockefeller Foundation announced its intention, two or three years ago, to co-operate with missionaries in placing medical education in this country upon broad and firm foundations.

The entrance of such a powerful organization into the field raised high expectations. It was imagined that the Foundation with its immense wealth would come to the rescue of every mission medical school by enabling it to obtain an adequate staff, ample equipment, and giving it sufficient financial support to remove all anxiety concerning its future. These hopes were much too sanguine. Generous aid has been given to a number of institutions and individuals, but our medical schools, with the exception of two, have received little or no help. Evidently, the incorporation of our schools in their present condition formed no part of the educational scheme of the Board. No complaint is being made; indeed, none can be made. But the extent of our disappointment may be taken as the measure of the dissatisfaction with our schools and of our doubt as to the ability or willingness of the home churches to give the help that is needed.

Taking a general survey of the field, at the end of 1916, twenty-six institutions in China were giving medical instruction. Eight are purely Chinese schools, six being supported by the government, either central or provincial. Five others are not supported by mission funds: the Peking School of the China Medical Board, the Japanese Medical School in Moukden, the German Medical School in Shanghai (temporarily closed), the French Medical School in Canton, and the Medical School of Hongkong University. Two schools are receiving some help from the China Medical Board, the Hunan-Yale Medical School in Changsha and Shantung Christian University Medical School at Tsinanfu, so that if they are given adequate support from other sources the future of these two schools should be very promising. The St. John's-Pennsylvania Medical School will discontinue its work when the China Medical Board has established an efficient school in Shanghai. This leaves ten schools, all missionary, and all in desperate need of assistance. Three of these are for women. In a pamphlet recently issued by Dr. Love, of Soochow, a very earnest appeal is made for their support. At the same time the China Medical Board

announces that the Union Medical College, Peking, while not prepared at this time to admit women to its classes, yet the Board of Trustees will eventually admit qualified women students to the College on the same basis as men. The seven remaining schools are in Canton, Foochow, Hangchow, Soochow, Hankow, Chengtu, and Moukden. The China Medical Missionary Association at its recent conference in Canton recommended that the schools in Changsha and Tsinanfu should first be strengthened by the missionary societies, next the schools at Canton, Moukden, and Chengtu. All the places mentioned are important centres where there is unquestionably great need for strong medical schools.

In view of these circumstances, what should be our future policy? Several courses are open. (1) Drift along as we are now doing. This will be satisfactory to no one. (2) Close all the weak schools and dissuade those connected with them from taking further practical interest in medical education. This will be disappointing to all who believe that at this critical period in the history of China, when ancient beliefs and customs are either passing away or are being profoundly changed, medical students should receive their training surrounded by Christian influences as well for their own sake as for the character of the medical profession now being formed in China. (3) Close all the weak schools but induce the missions which opened them to send students and otherwise support the missionary schools in Changsha and Tsinanfu. This course many medical missionaries think is by far the wisest. (4) Let all the schools mentioned be raised to the highest level by the missionary societies. If this scheme were at all practicable no one would oppose it. It is to be feared, however, that those in the non-medical world who advocate it hardly realize what a first-class medical school should be in these days. (5) In view of the widespread and urgent medical needs of the Chinese, strengthen all the existing schools so far as to enable them to conform to a secondary standard of education, i.e., let our schools be able to give a good, practical training in medicine to men who will later become assistants in our hospitals and be useful in other departments of our medical missionary work.

It is in the discussion of the fourth and fifth schemes that differences of opinion emerge. It is the main purpose of this paper to try to explain the position of those who hold that the

time has come for the missionary body to stand for the very highest in medical education, and to plead that our missionary societies should face the situation boldly and endeavor to provide adequately for all our educational needs.

First, as to the desirability of having two standards. A very wide view of the whole subject must be taken. The lasting welfare of the Chinese people must be our first consideration, not the interests of particular individuals, or of particular mission stations or societies, or even of the missionary body as a whole, for we are here only to serve. Relatively, if not actually, our work is diminishing; we are taking only a minor part in medical education. Half of the total number of medical students are in Chinese institutions, and of the remainder a large proportion are in non-missionary medical schools. When the Chinese government itself undertakes or gives support to medical education, its schools charging only nominal fees, we can never hope to occupy more than a small part of the field whatever be the standard we adopt. Looking at the matter then from the Chinese point of view, what is best for them in the long run—for the nation as a whole, not simply for sections of the people here and there? The answer is returned without hesitation. Of the great nations of the earth China is the most backward in everything that relates to the health of the people. Until quite recently she had only a glimmering perception that such care was at all necessary. Her backwardness in this respect is a menace to the health of other peoples besides retarding her own progress. A nation cannot live and die unto itself any more than the individual. To bring China into line with other nations in the warfare against disease—a warfare which must be uniformly waged over the whole world if it is to succeed—she needs numerous physicians proportionate to her vast population, who should be well trained in the system of medicine common to all civilized nations. These physicians must be Chinese, for uplifting national changes to be permanent must come from within; they should be men of unusual self-reliance and resource, for they must alter without popular disturbance many conditions not found in the West to which the Chinese are accustomed; they will be called upon continually to deal with fresh problems, for circumstances change and medicine is not a stationary science, and they must overcome or circumvent much ignorance and superstition. Further, it is most important

that the whole profession, leaders and followers, should move forward in unison, seeing their way clearly to the one goal. This cannot happen unless all receive similar training and are animated by the same medical ideals. It is evident that to produce men of this stamp the very best, the most scientific, training is required.

If further argument is needed in support of one uniform standard it may be pointed out that in Europe and America there is only one entrance to the medical profession. In Japan and Korea missionary physicians themselves must now have their qualifications approved by the State before they can practise. In India mission-trained medical men who have passed only the mission examinations, or the examinations prescribed by the South India Medical Missionary Association, are on the same footing as "mission-trained failed men." They cannot be registered and therefore cannot be employed as medical men in medical mission institutions receiving monetary grants from the British government. It does not help the missionary cause for the graduates of mission medical schools to be classed with "mission-trained failed men." In fact it is very doubtful if many medical men in China would plead for the recognition of two standards if we were able to bring all our schools up to the highest level.

We pass now to the important question, What is the highest standard? In other words, what is the best system of medical education? The advances of medicine have been so great and varied within recent years, and the changes which have necessarily followed so numerous and radical, that the medical profession has not yet reached perfect agreement on this point. The schools of different countries with their standards and methods are constantly being scrutinized. In England, two or three years before the outbreak of war in 1914, a Royal Commission was appointed to inquire into the condition of London University with which nearly all the famous medical schools of London are affiliated. Sir William Osler, Professor Starling, Dr. Head, and other leading physicians, surgeons, and educators represented the medical profession before the Commission. Perhaps a statement, in harmony with the findings of this Commission,* of what an up-to-date medical school

*Final Report of the Royal Commission on University Education in London. Presented to Parliament by Command of His Majesty, King George V. Printed under the authority of His Majesty's Stationery Office. 1914. Price 2/-

should be, may be informative and interesting to those both at home and abroad who are interested in medical missions, and help to explain why we cannot possibly stand still but must move forward.

1. The training of medical students. This is far more extensive and intensive than formerly, owing to the great advances in every branch of medicine. Someone has said that the way in which young people take for granted and regard as commonplace all the marvellous inventions of the age is almost incomprehensible to elderly people to whom these inventions never cease to be wonderful. So with medicine. In a book published in 1886, entitled "Diseases of Tropical Climates," by Surgeon-General Maclean, and bought by the writer at the time as an authoritative exposition of the subject, the author still maintains that malaria is due "to an earth-born poison for the most part generated in soils the energies of which are not expended in the growth and sustenance of healthy vegetation." The single discovery that nearly all the decimating diseases which afflict mankind are caused by micro-organisms, either animal or vegetable, has led to the formation and development of several intricate branches of scientific medicine. But this discovery does not stand alone. Consequently, medical education covers a far broader field than it did thirty or even twenty years ago and the work of the student has correspondingly increased. In Great Britain the medical course has been lengthened to about five and a half years. In America, the teaching of chemistry, physics, and biology, which still forms part of the medical course in Great Britain, has been shifted to the pre-medical course on the ground that the study of medicine is now so scientific it should always be preceded by a sound preparatory training in the elements of pure science. The Royal Commission recommends the same course to be followed in England. Some of the leading medical schools in America now require that a student shall possess a degree in Arts or Science before entering upon the study of medicine; others require at least two years of college training with approved work in particular subjects. It is in this thorough preparatory work that most of our schools fall short. Hence the China Medical Board and other institutions are opening schools of their own for pre-medical instruction.

2. Methods of instruction have changed. Teaching is no longer mainly didactic; the laboratory now occupies the place

of the lecture room. Instruction must be practical and attention given to the progress of each individual student. This means that a medical school of the first rank must have a very large and efficient corps of instructors. The Japanese Medical School in Moukden, with 133 students, has twenty-nine full professors who give all their time to the school, three assistant-professors, and eight lecturers. The Government Medical School in Korea with 160 students, has forty-two instructors. A modern medical school must also have numerous laboratories with most expensive equipment. A rough gauge of the quality of the instruction given in the school is the amount of money yearly spent by the laboratories. As the fees received from students are insufficient to meet the expenses, a school must be heavily endowed to be on firm financial foundations. Several of the American schools are worth millions and are appealing for more.

3. Besides being thorough and practical, the instruction must be given in such a manner as to inculcate and develop in the student certain qualities of mind which will impel him to search into and, if possible, solve whatever problems he may meet later in his medical practice. The instruction received should not be considered to have accomplished its purpose when the student has passed his final examinations. Medical knowledge is still advancing so rapidly that a medical book is said to be old the day it is published. The most that a student can learn at a medical school is partial and incomplete. Formerly, the advance in medicine was so slow that there was no change of importance in an ordinary professional lifetime; but now progress is so rapid that the aim of medical education should be to enable and encourage the student when he becomes a practitioner to go further by himself, and to test and appreciate the progress made by others. Unless the spirit of research is kept fresh and keen, professional work becomes a matter of routine and soon ceases to be really scientific.

4. To give this full and inspirational teaching to medical students, what kind of instructors are required? This is a very important question and much stress was laid upon it by the Royal Commission. The instructors must be numerous, for it does not accord with present educational ideals that one man should teach several subjects. More important still, each teacher must be a specialist in his department, having served a long apprenticeship in laboratories acquiring accepted knowl-

edge and learning how to pursue original research. As a teacher he must himself continue his researches, for it is held that the requisite teaching can be given only by one who is actively and systematically engaged in the advancement of knowledge in the subject he teaches. He cannot teach well if his own knowledge is acquired at second-hand. Nor can he fully understand the progress being made in his department unless so engaged, nor the real nature of the problems which are still unsolved. Referring to medical teachers engaged in private practice, the Commissioners say: "Having regard to the growing complexity of medical science, it seems to us that it will become more and more difficult, as time goes on, for really scientific teaching to be given by men whose powers are largely required for the arduous work of medical practice and whose minds are quite rightly occupied for the most part with the exacting claims and daily anxieties of their professional work." Exactly the same position is taken by the General Education Board established by Mr. John D. Rockefeller, which has for its object the promotion of education within the U. S. without distinction of race, sex, or creed. In the very generous assistance which it is giving to American medical schools it is now acting on the principle that the hospital and teaching staff should devote its entire time to the hospital service, to teaching and to medical research, and it believes that within ten years the great mass of clinical teachers will recognize the wisdom of this principle which is already recognized in the teaching of the underlying medical sciences of anatomy, physiology, pathology, and pharmacology.

5. In connection with every medical school there should be hospitals and dispensaries, well-staffed, well-equipped, with every facility for the clinical instruction of students while in the school, and afterwards for the acquisition of hospital experience and post-graduate instruction.

Lastly, the class-room and dormitory accommodation for the students should satisfy all hygienic requirements, the sanitation of the buildings, including kitchens and out-houses, should be irreproachable, there should be ample provision for the physical and mental recreation of the students, and the business interests of the institution should be in the hands of capable business men.

To return for a moment to a point already discussed, it may be said that counsels of perfection are here set forth,

attainable only by the few, and that in the present state of China, with so much unrelieved sickness, there is room for schools of secondary grade, and that few Chinese students are intellectually capable of receiving the high training advocated. The same point, in a form slightly different, was urged before the Commissioners. It was argued that there are many students whose ideals are severely practical rather than academic, and who are not fitted by their general education or scientific training to profit by teaching of a university standard. In other words, that scientific training is unnecessary for the average man and suitable only for the cream of the students. But the Commissioners would not entertain such views. They held that when the matter in question is education for a learned profession, no distinction of this kind can be made. If by the "average man" is meant the man of good but not of unusual ability, then the very best education will be, in the end, the most practicable education for him and will give him his best chance. On the other hand, if by the "average man" is meant one who is uneducated and unteachable, he should not be permitted to enter a learned profession at all. Not much more need be said. The writer has endeavored to present fairly the views of those who advocate a high and uniform standard of medical education. In his own judgment he is forced to confess that the movement against weak medical schools—whether missionary or otherwise—is everywhere very strong. If the missionary societies are able to save all our mission medical schools in China by manning and equipping them as they should be manned and equipped, everyone will rejoice, for China's need of well-trained medical men is very great.

On the other hand, if the worst comes to the worst and we are compelled to surrender some of our medical schools, there should be no sense of failure either at home or in the field. China is a wealthy nation and as she is assimilating so rapidly the external civilization of the West it can hardly be expected that the churches at home can shoulder for long the extremely heavy burden of medical education. And missionary physicians, whether in the hospital or medical school, have done their best. During long years, often in the midst of riots and persecution, they have been ministering to the needs of the Chinese through good report and evil report, gradually winning their goodwill, overcoming prejudice, ignorance, superstition, and everything else that stood in the way of Western medicine, thus making it

possible for others to enter the field and undertake work on a larger scale. So far as medicine is concerned we can but rejoice that medical education is being taken over by others if it will be better done. As to the religious side the prospects are fairly bright. At least two strong medical schools, if not more, will continue to graduate well-trained physicians who may be expected to leaven medical practice with the ethics and ideals of Christianity. Other medical schools (such as those of the China Medical Board, which has representatives of missions on its Board of Trustees) offer to missionaries every reasonable facility for Christian work among the students, and among the patients in the hospitals and dispensaries connected with the schools. Perhaps it is not for foreign missionaries to determine beforehand the relation between the future independent, self-supporting Chinese Church and the work of medical education. At any rate, if all the changes taking place make for the health and true happiness of the Chinese people, we can heartily wish every success to all workers in the field of medical education, and unselfishly co-operate with them as far as lies in our power.

Preparation of Missionaries for Literary Work in China

DONALD MACGILLIVRAY

I. THE AIMS OF LITERARY WORK.

WE should be clear as to the aims of literary work. These are much the same as other forms of work, but broader, as shown by the following possible aims:

- (1) To remove prejudice and prepare the way for Christianity.
- (2) To establish friendly touch with non-Christians and make a favourable atmosphere.
- (3) To expound the Gospel to all classes.
- (4) To make direct appeals to the conscience and heart to accept Christ.
- (5) To educate and leaven Chinese society with Christian truth.
- (6) To edify Christians of both sexes and all ages.

II. THE NEED OF LITERARY WORK.

(a) *The Need of Better Work.* At the very outset I should like to emphasize the need of a higher grade of literary workers

than has yet appeared on the field, especially to meet the needs of the higher classes. During the last two years the literature already prepared has been thoroughly examined, and much of it declared to be inferior both in matter and style, especially in view of an awakened China. The missionaries have done their best, but had no special literary training before they came out. Properly speaking, the catalogues of the various societies should be severely pruned. This would leave many blanks which ought to be filled, and which should emphasize the need of more and better work in this line. The list of titles in society catalogues is wholly misleading. The whole truth is that literary work up to standard in China has only just begun.

(b) *Reasons for Increased Emphasis on Literary Work at the Present Time.*

(1) Every branch of Christian work needs books and papers.

(2) Literature is the *only possible means* of reaching many classes for a long time to come, inasmuch as the oral preaching of the Gospel is utterly inadequate to cover the field.

(3) The new era in China, with new schools, new ideals, etc., calls loudly for the fullest use of the press.

(4) The daily secular press since 1912 has entered upon a new era of marvellous expansion. Literary workers can co-operate with editors by writing articles which they gladly use.

(5) The political ferment is only just beginning and will continue for generations. Literary workers have a duty to advocate sound principles without interfering with party politics.

(6) At present a vast amount of Japanese literature is being transferred into Chinese with a view to flooding the country. This is agnostic or Buddhist.

(7) The impact of Christianity upon ethnic religions causes a quasi-revival, as seen in Japan. In China the recent revival of Confucianism under the leadership of foreign-educated men constitutes a loud call. Old Confucianism used to be called "Gibraltar." Revived Confucianism in alliance with western agnosticism will not be easier to deal with.

(8) The Chinese Church is rapidly passing beyond the stage when the rudimentary works were sufficient, and it is coming into self-consciousness and questioning—it is vaguely striving after independence. The new political life reacts on

the Church. The transitions already made in the West have yet to be faced in China, and wisely guided. The Church therefore needs literature more than ever.

It will occur to some that so many Chinese have been educated abroad, and so many have graduated from mission schools in China, that the work of preparing Christian literature should more and more pass into their hands, and thus foreign workers would be rendered unnecessary. To this we reply that the growth of Chinese-produced literature is very slow. Judging from the results hitherto seen, it will be many generations before the Chinese Church can afford to be without the literary work of the foreigners. We as wise workers in this field should aim at decreasing while the Chinese increase. This is as true of literature as of any other branch of work. Hence I have mentioned under another heading that our literary worker should be fit to train Chinese to do original work.

III. THE KINDS OF ACTIVITY.

(1) Translation of foreign work. This will more and more be superseded by

(2) Adaptation. Very few works, except world classics like the Bible, can be profitably translated into Chinese. Most foreign books are written from the home standpoint with a view to certain classes of readers. These readers have their own mental furniture and presuppositions, differing in almost every case from readers in China. Hence the great problem is to adapt the Message to Chinese readers.

(3) The best work is original work. Having digested the best foreign works on the subject, the worker then has the delicate and onerous task of selecting, amplifying, and adapting for the use of Chinese readers. This he will best do in close collaboration with his Chinese colleagues. The result of such joint work is nearest the ideal.

(4) Books for Christians—see above (8).

(5) The editing of Christian papers.

(a) One sort meant for non-Christian readers, the most of whom belong to the *literati*, covering a wide field of general and Christian knowledge.

(b) Another class is meant for the special edification of the Christian Church.

(6) Books for women and children.

(7) At present secular papers welcome articles furnished them, and an illimitable field of work is just opening up along this line in China.

(8) Foreign newspapers and magazines, both in China and at home, welcome timely and well-thought-out articles in the English language.

(9) The literary worker may be called to superintend the work of Chinese who are able to translate directly from the English. This is a field of great promise hitherto scarcely touched.

(10) There are many special studies in the literature of China which yet remain to be done. Time should be given apart from such work as above outlined for the study of Chinese, which should be continued during all the years of life. This is more incumbent on the literary missionary than on any of his fellow-workers.

(11) The training of Chinese writers; stimulation and direction in original work; constant search for ideal Chinese colleagues.

IV. THE MISSIONARY FOR LITERARY WORK.

Phillips Brooks says that the sermon is the Message plus personality. If this is true of oral preaching, it is still more necessary for the literary worker. With him, the personality is unseen by his readers. He may supply a message with ease, but his problem is how to impress his personality on the printed pages so that his personality contributes what it should to his message. This is a difficult task, and the fact suggests that the ideal literary worker must be a very strong personality. Such a personality would have a very positive and clear-cut message. Vagueness here is fatal. He would, as the same writer puts it, have as a controlling motive the priceless value of a single soul, and count nothing too high a price to pay in order to reach such a soul with the Gospel. Whichever aim of those above mentioned he may at the moment be pursuing, he must not fail to have this aim anterior to and normative of all others; he may choose no lower, or far better he never came to the field at all in any capacity.

Naturally he must have good eyesight, as he will constantly need to be reading Chinese, which puts a big strain on the eyesight. He may avoid the strain of writing Chinese characters by the use of Chinese amanuenses. Confinement to

the office during stated hours, rain or shine, suggests that he should possess a robust constitution. The literary worker lives a life of exacting strenuousness. He will probably be much in demand on committees and for public addresses in English and Chinese. If he is working at a station in the interior he will be able to vary his work by occasional excursions into other kinds of work. But if in association with other workers, these opportunities will be few. If at some centre, working with colleagues, he will have close relations with both foreigners and Chinese. What leisure he can find he will devote to studies in English and Chinese. This he must do, or he will become dry and uninteresting. He will produce books which no one will read, and thus be a miserable failure. In his relations with his Chinese fellow-workers he should not be pig-headed about his own ideas, but give due weight to their opinions, for after all they ought to know more about Chinese readers than he. His aim should be to train his Chinese writers so that they may gradually emerge from the status of employees into that of colleagues. This training calls for the highest qualities on the part of the literary worker.

V. QUALIFICATIONS.

1. Special: The following are not given in order of importance:—

- (1) Good judgment in the selection of material and the gauging of his audience.
- (2) Mental alertness.
- (3) Constant desire to grow.
- (4) The power of initiative.
- (5) Extreme accuracy and creative power :
 - (a) In communicating his thoughts.
 - (b) In detecting errors in Chinese MSS. The reading of Chinese proofs is much more difficult than similar work in other languages.
- (6) Must be a hard worker with plenty of patience.
- (7) He should possess imagination, so as to avoid a mechanical style of composition or wooden translations of foreign books.
- (8) He should be fond of literature. If this fondness is very marked, it should take premier rank in determining a call to the literary work in China.

- (9) He should know as many languages as possible, both spoken and written, at least French or German. He should not specialize in mathematics or Semitic languages, unless for Arabic in the case of workers for Moslems. The ancient classics are good, but I would prefer modern languages if I had my course to take over again.
- (10) Deep Spirituality. The literary worker, being removed by the necessities of his work from the full tide of a flourishing mission in the midst of the people, is under great danger of coldness. He does not see daily with his own eyes souls being saved. Results of his labours he will for the most part not actually see but simply believe to be happening. He must therefore by prayer and Bible study keep his own heart warm and his enthusiasm burning.

2. Knowledge of Special Branches.

- (1) Wide knowledge of general history.
- (2) Special knowledge of Church history.
- (3) Special study of religions of China.
- (4) Special study of Christian Apologetics.
- (5) Study of Psychology.
- (6) Study of Natural Sciences.
- (7) Study of sociology or Christianity in its practical application to society.
- (8) Widest knowledge of the English language and literature.

3. How shall it be determined what man or woman should be chosen to undertake or to be trained for this work ?

Be on the outlook early for tastes and leadings in the direction of literature. Mark the young man in his third or fourth university year who shows unmistakable signs of great promise in this direction. Train him well, give him five or ten years in the interior, then associate him with other literary workers.

I think it possible to choose a man or woman for literary work before service on the field, at least in some cases. His health might break down, or he might find the actual work not fit him. But the danger of this is just as great as in preparing a man, say, specially for educational work. Some may object to beginning so early with their literary candidate, and say that literary workers are born not made, and there is truth here, though not the whole truth. The present methods whereby these men have found their way into literary work are as follows :—

(a) By accidental discovery, say of some far-seeing man like Dr. Timothy Richard, who was constantly looking out for young talent. Sometimes a man is put into literary work from local necessity, because the mission finds him a difficult problem to harmonize with his fellow-workers at some station, and it is suggested that if he comes to Shanghai for literary work this will be a solution. This latter is so unutterably bad that Boards ought to be warned against it.

(b) Fellow-workers in literature sometimes make choice of a man whom they think suitable, then ask his Board and mission in China to release him. This plan is often used by the Christian Literature Society. Sometimes it succeeds, but sometimes it fails. Of course the consent of the man himself is absolutely necessary. But sometimes it happens that a man who wants to come into literary work and is invited by the competent authorities on the field, fails to get a release for the reason that he has been so long at a station that he is regarded as indispensable for institutional work. The station is understaffed and he cannot be spared.

(c) Sometimes a mission sets aside a man for literary work on the ground that the denomination requires special literature on the particular peculiarities of their belief, which cannot be issued by the inter-denominational Tract Societies.

But I believe there is a more excellent way, viz., an early and more sure discovery at home. There will still be room for discovery as carried on at present, but I believe the time has come when the literary work deserves as much forethought as educational or evangelistic work. Moreover, the magnitude of the task is at length dawning on the Home Boards, and they will be more ready to train and set aside men for this work in the near future than they have in the past. Their numbers should be greatly enhanced, and, if so, haphazard methods of choice should be superseded by an early and intelligent selection. It is true that a literary worker in China, if he be worthy of that name, will secure indispensable preparation on the field, but there is not one who if he had known what his life work was finally to be, would not have shaped his training differently from what it actually was.

VI. PREPARATION.

The aims of literary work determine the general methods of preparation. The worker should not aim at merely acquiring

as much knowledge as possible, but rather wisely train his mind and get the fixed habits of an educated man, e.g., the methodical use of time, ability to absorb the sense of books, accuracy of statement, the dictionary habit, the note-taking habit—in a word he should learn how to use books and libraries. Let him avoid the desire to shine in the class-lists, or the excessive specialization necessary to carry off medals, etc. Let him rather browse widely in addition to the studies of the college curriculum.

In addition to what has already been said as to subjects of preparation, I would emphasize literature and history, science, pedagogy, and essay-writing. Translation from one language into another, backwards and forwards, would give a valuable facility in the transference of ideas into Chinese. Successful experience as a teacher at home or in China would be of priceless value. A practical knowledge of shorthand, sufficient for his own use, not in reporting speeches but in note-taking, will be a great time-saver.

SCHOOL OF JOURNALISM.

Such schools teach much that would be useless here, but a short course is to be recommended. Also a year in post-graduate courses in subjects such as I have indicated above. I do not think it worth such a man's while to dabble in Chinese at home. Let him learn his French and German well and begin his Chinese on the field.

PRINTING AND PUBLISHING, ETC.

To learn practically about these things would not be worth the time spent upon them, inasmuch as there are now plenty of agencies in China to do such work. Some of these are supported by the Boards and others are established by the Chinese themselves.

VII. EARLY YEARS ON THE FIELD.

He should not spend his early years doing literary work at all, although he will still have his eye on the goal and be studying with that in view. It is better that he should engage during his first period in either educational or evangelistic work. I should prefer that he engage in evangelistic work, because of the opportunity to study the people and preserve the warmth of

his evangelistic fervour. Almost all now doing literary work were originally evangelists.

During this period such a man would naturally

- (1) Read more Chinese Wenli than his colleagues in other work.
- (2) Read more books in Chinese already issued by missionaries, so as to study methods of approach and know what was already accomplished in literary work.
- (3) Read Chinese newspapers.
- (4) Study learned books on Chinese subjects in English, French, and/or German.

But during his first period it would be fatal to his future literary work to be a mere bookworm. Then is his best chance to study the people, especially the *litterati*, in closest contact, and form friendships with individual Chinese, not only beneficial to them but more especially to himself. Such a man would during his first period get fully acquainted with his own mission, and thus his fellow-workers on the field would feel a deeper interest in him after he has removed to some other centre to work along with literary colleagues. The testing out of our literary candidate by a period of service in other work, will probably be unanimously approved of by literary workers now producing literature. Even if during that time he finds he has mistaken his calling, the preparation I have indicated above would make him a first-class evangelistic missionary, provided, that is, he learn to *speak well* in addition to book knowledge. The speaking well would not be so absolutely essential to the literary worker as to the evangelist, as is shown by the case of several very distinguished scholars who have produced masterpieces in Chinese, although they are not fluent or even acceptable speakers. At the same time a man must have an ever enlarging vocabulary if he is to successfully dictate his thoughts to a Chinese writer. It should perhaps be added that during his first period our candidate should not worry himself by seeking to learn the actual writing of Chinese with his own hand in continuous composition. This I regard as a waste of nervous energy which could be better applied in other directions. The worker should understand that even if he writes the Chinese with his own hand, the text must be ruthlessly revised by native writers and scholars. I do not know a single foreigner in China who is brave enough or foolish enough to print any Chinese which he himself has written. It is practically impos-

sible for any foreigner who begins the study of Chinese after he is twenty years old to be able to write anything but colloquial Chinese, which of course is not the language of the books.

How should he spend his furlough? His experience during his first term will be the safest guide to a profitable furlough.

A Trip to Sacred Mount Omei

L. NEWTON HAYES

TOWERING to an altitude of 11,000 feet, near China's western frontier, rises majestic Mt. Omei, one of the famous sacred mountains of Eastern Asia. Long before exotic religions crossed the borders of China, it is said that this lofty mountain, which so proudly lifts its massive head above the clouds, was revered and worshipped as sacred to the gods. To-day its sides and summit are dotted with nearly one hundred Buddhist shrines and temples which are visited each year by a myriad pilgrims from every corner of the land.

It had been my good fortune two years ago to visit Chufu in Shantung province, the holy of holies of Chinese scholars—the birthplace and burial spot of Confucius, and from that date I determined to make a pilgrimage myself to the next most sacred place in China—Omeishan, the Mecca of Buddhist devotees.

I had planned to make the trip in the month of July, but the third revolution, which threw the whole country in general and Szechwan in particular into confusion, made that dream an impossibility. The country was full of brigands and deserter-soldiers, and the foreign Consuls forbade American and British subjects to travel. For many weeks we were shut up in Chengtu—virtually prisoners in a hot city. Then, about the middle of August, came the word that the Chinese authorities felt that brigandage was under control and foreigners might leave for the mountains in comparative safety. With this opportunity I did not hesitate long. In three days' time, and as one of a party of four men, I left Chengtu for the South. It is unnecessary to say that I started with a feeling of great satisfaction because my desire to visit the famous spot was soon to be realized.

Two days on a swift-flowing confluent of the Yangtse River brought us to the city of Kiating. There we left our boat, and, accompanied by an escort of four Mauser-armed soldiers, tramped the twenty miles across the plain, through ripening fields of rice, to the foot of old Omei. That night we slept in the little stone-walled city of Omeih sien which nestles at the gateway to the foothills.

We had planned to start early the following morning but a heavy rain-storm prevented us. At twelve o'clock the sky cleared and at one, with our shoes encased in rice-straw sandals to prevent slipping, we began the tedious ascent. Tramping until nearly dark, we reached at half-past six the "Flying Bridge" temple on one of the most picturesque spots I have ever seen. The temple is perched high upon a point at the junction of two rapid mountain streams. It is surrounded by great, gray limestone cliffs and boulders, richly wreathed in fern foliage. Pine-clad, cloud-tipped lesser peaks rise all about it almost shutting out the sky. I shall long remember the night spent in that alpine temple. Far below my windows in the inky darkness the wild waters tumbled and fell in a ceaseless roar. Although physically tired out, I endeavoured to keep awake so that I might enjoy as long as possible the fascination of that wild, weird music—the alluring spell of the deeper mountains.

Shortly after daylight the next morning we were up and dressed, and after a hasty breakfast started on our way up, and up, and up, following the long, steep, winding road to the dizzy top, some twenty miles away. Soon after we had begun the ascent, we ran into the clouds, and I have since thought it fortunate, for, had we been able to see the steep road that lay ahead, it would have greatly intensified the difficulty of the climb. And so it is often in life; the clouds that veil the future are often blessings in disguise. For more than eleven hours we travelled up through the mist and rain until darkness found us at the summit—tired, wet, cold, and hungry.

When we began our ascent at the foot of the mountain, we were in a sub-tropical temperature. Plants and flowers of warm climates grew about us in rich profusion, but when we reached the summit of Omei, we found that we had passed into a sub-frigid zone.

There we discovered many of the trees and plants that grow in the Alps. Most appreciated of all was the star-like eidelweiss,

which seemed to have flown to this mountain-top from far-away Switzerland. In our progress from the base and as we travelled higher and higher, we observed a gradual change in the nature of the flora. Half-way up it was a pleasure to discover the American thistle, plantain, and jewel-weed, none of which will grow on the warm plains at the mountain's base. In the same zone we found three varieties of red raspberries as well as a black and a yellow species.

The sides of Mt. Omei are not bare as are the sides of the majority of Chinese mountains. Everywhere except on the wide precipices we found dense foliage. The varieties of trees and plants in the course of the twenty-mile climb would bring delight to the heart of any botanist. In the rapid journey up and back I noted at least sixteen varieties of ferns growing along the pathway. The geological specimens were also of interest. Sun-cracks, ripple marks, concretions, and fossils in great abundance gave conclusive evidence of the sedimentary origin of the mountain.

Every one or two miles of the upward journey brought us to a large temple erected in memory of some saint or deity of the Buddhist faith. Each temple has some particular object of interest. Among others are idols and Sanskrit classics brought from India and the corpse of a deceased priest who, many years ago, entered the state of Nirvana and was embalmed, after which the body was covered with gold foil and mounted in the temple shrine. There is also a stone elephant seven feet in height which tradition says was brought across the Himalayas from the home of Gotama in India.

Pilgrims stop at each temple in their ascent. Before each shrine they burn incense and repeat the magic name of O-Me-To-Fu, who corresponds in some respects to the third person of the Christian Trinity. These worshippers come to Omeishan either to secure merit which the pilgrimage is supposed to lay up to their credit, or to make petition to Pu Hsien Buddha—whose image occupies the temple on the highest peak—for some special boon which they have not been able to secure by prayer to the gods in any other temple. One pilgrim whom we met on the road had just completed a journey of sixty days from his home in the Cloud Mountains of the south and was counting his Thibetan beads as he wound his way up to the top.

On the very summit, in the chill alpine wind, which made sweaters and overcoats extremely welcome, we had two views

which amply repaid our efforts to reach the top. One was a view at sunrise out across the sea of clouds stretching away countless miles into the East—a sea whose rolling surface was ten thousand feet above the level of the rice fields below. The other was a glimpse of the magnificent Snow Mountains of Thibet. These impressive peaks of the west, clothed in perpetual white, raise their hoary heads to altitudes not far from 25,000 feet above the sea. Fortunately we were supplied with strong binoculars, and across the intervening 150 miles of distance we could distinguish glaciers and great crevasses in the morning sunshine, which gave dazzling brilliance to the snow all about them. It gave one a feeling of awe as one gazed longingly at those silent, towering mountains across the border in that "Forbidden Land"; mountains whose sides and valleys are the sanctuary of Nature herself, and whose peaks have never been desecrated by the foot of man.

The highest peak of Omei is known as the "Golden Summit," from the fact, so one tradition says, that years ago there rested upon it a bronze shrine with a roof of gold. On the site of that building, long since destroyed by lightning, there now stands a more modest temple. On the portico of this building we stood and looked down through the rapidly shifting cloud banks over the edge of a great precipice. For seven thousand feet there is almost a sheer drop into a canyon below. A strong wall has had to be built along this edge and heavy chains fastened across to prevent fanatic worshippers from throwing themselves over to their death. Under certain atmospheric conditions a natural phenomenon found only in high altitudes may be observed just below the edge of this precipice. What appears to be a transient image of Buddha floats out alluringly upon the clouds, beckoning devotees to the realms of Nirvana. Scores of worshippers, unable to resist the impulse, have jumped to the edge and have flung themselves out into space to crash through the fog and down, down, down to a fearful death. We were shivering in the wild wind as we peered over the edge into the gray-green depths of the canyon floor below, but a greater chill crept over us as we thought of the men whose misguided devotion to their impotent deity had led them thus to sacrifice their lives.

As we turned away from the cliff and started down the mountain-side, we felt grateful that the mission which brought us to this land is to inspire young men to turn from the count-

less, alluring illusions of life which beckon them on like the Buddha of the cloud, and that our purpose is to encourage them to give their lives for things worth while—the things that eternally endure.

Motorcycles for Missionaries

T. B. GRAFTON

THE problem of travel in China is a vital one and as old as missionary work. Here and there are found stations whose work is confined to limited but highly populated areas involving no problems of transportation. There are also certain areas so well supplied with canals that it would be difficult to improve on the existing sail or motor boats that ply them.

But the great majority of missionaries are constantly called on to make trips, which though not of great mileage, yet in point of time consumed, labor and difficulty involved, are a serious drain on our strength.

Many painful attempts at meeting the problem have been made, using every vehicle known to civilized and uncivilized man: wagons, buggies, buckboards, dog-carts have all stalled in the mud as that ancient instrument of torture, the Peking cart, ambled past, slow, unspeakably rough, but plodding along at a fashion. The expense of the sedan chair is prohibitive for long trips, and sooner or later we wearily fall back on the humble but omnipresent wheelbarrow.

Many of the foreign vehicles do well under circumscribed conditions but in one way or another they fail: some stick in the mud, some are too wide for narrow bridges, some too long for sharp corners, some too high for the doorways of inns, and lastly, some simply go to pieces from the fearful jolts.

Perhaps the reader is not sensitive to the loss of time and the discomfort involved in wheelbarrow traffic. But the average man who has been stranded for a week in a Chinese hut during a protracted rain; with no food but half-cooked pasty dough-strings; with not even a hard chair for a seat: with the time equally divided between freezing and asphyxiation by smoke; with nothing to do except to pray for sunshine—will

agree that the wheelbarrow is the pokiest vehicle conceived by man.

It is not possible to make all of such discomforts disappear from missionary life, nor is it fair to charge them all up against the wheelbarrow, but in the majority of instances they can be avoided by a faster means of locomotion. For instance, two men not long ago found they were going head first into a rain-storm. They turned around and rode 15 miles back home beating the rain by an hour. It is needless to add that these men were not on wheelbarrows!

When motorcycles were first introduced into China they aroused much hope—and fear. The early machines proved several things conclusively. First, that when they went at all they could go anywhere a loaded barrow could go. Second, that an average speed four or five times as great as that of the wheelbarrow could be maintained.

But they were highly complicated machines and seemed even more so than they were, because of their newness and our unfamiliarity with their general characteristics. They required care and skilled attention such as the average man could not give. A bolt or screw would work loose and months would elapse before a duplicate could be sent out from home. Then when all was apparently well and running nicely the machine would give one gasp and stop and stay right there until towed home by a gang of coolies.

In the early days a man who undertook a fifty-mile trip on one of them was considered to have wonderful faith, and he not rarely had to walk home. The failures were so prominent that none but the actual users knew anything but the faults of the machine.

But many improvements making for simplicity and stability are found in the present machines, and they are as reliable as the ordinary auto. Better still, scattered over the country, here and there, are to be found men who have a working knowledge of the machinery and frequently a visitor from a near-by station can start the machine that has defied the amateur's every effort. By a happy coincidence such a man is never more happy than when tinkering with a balky machine, so the owner can be sure of giving his guest a most interesting task. The writer has a neighbor whose ideal of a perfect day consists of a monkey-wrench, a can of oil, and a chance to use the same on a motorcycle.

The writer speaks from the standpoint of the average rider and offers some suggestions the value of which he has learned from experience and observation.

The one great limitation of the motorcycle is that it will not go in the mud. A second consideration is that it will not plough through deep sand, and a third valuable thing to know in the outset is that a fifty-cent pig in colliding with your machine can do fifty dollars worth of damage with not a scratch to himself. So, Mr. New Rider, if you see a small pig browsing near your path, hearken to my bruises and cut off your power and run your foot up to the brake. The pig's favorite maneuver is to wait until you are alongside and then with one "Woof!" he darts forward and stops just in front of you. He is a small factor but a disastrous one. Every one knows the effect of a slight obstruction encountered by one foot when running rapidly, and the pig's tackle is a very effective one. Give him a clear field!

And be content with moderate speed. Your machine may be able to make sixty miles an hour but if you average eighteen you will find that you are going very fast indeed and even at this speed you will make some very close shaves of carts, pedestrians, and obstructions.

REQUISITES TO SUCCESSFUL RIDING.

Every would-be motorcyclist should first be able to ride a bicycle. For a man to learn the art of riding and at the same time the handling of the machinery of a motorcycle is to invite certain disaster. On a bicycle one learns the fundamental trick of balancing, and develops unconsciously his "road sense," which enables him automatically to choose the best part of the road. Foot-power pedaling gives an idea of the extra strain required on hills and enables a rider to sympathize with his machine when it is taking a heavy pull. For it is important to remember that in the hands of a skillful rider a small machine can be made to do stunts that a novice cannot do with a machine of thrice the power.

Secondly, arrange to do your first riding in the vicinity of a man who has to some extent mastered the problem. You may not need him at all and it is best to figure out the mechanism yourself even if slowly, but if a helping hand is needed it surely will be needed badly. The writer knows cases where men have spent weeks in assembling a machine from printed

instructions and even then failing to get it started, when an average rider would have located the trouble in a few minutes. A single tap on a sticking valve, a half turn of a feed screw, the tightening or loosening of a bolt will transform a mass of dead steel into the liveliest machine the world has yet seen.

The question of what kind of a machine to buy is also an important matter. There are very many first-class machines and it is not a question of makes, for one is as good as another, but a matter of the use to which the machine is to be put. Most of the prominent machines are to be had in three weights—heavy, middle, and light,—each having its own peculiar advantages. The light machines have only one cylinder of about two-and-one-half horse power, the middle have either one large or two small cylinders with an aggregate of four or five horse power, while the heavy machines are all double cylinder and range from seven to twelve horse power.

Where roads are first-class such as are to be found all over Europe and America, the heavy machine will probably always lead in popularity, and if a man in China has only the streets of a port or concession roads on which to ride the heavy machine is very satisfactory. It will carry all the load that can be put on it for it is surprisingly strong, and some machines do their best work when heavily loaded down. But once out on the regular Chinese roads the heavy machine begins to have difficulties. The side-car is a great addition to the motorcycle on good wide roads but the average Chinese road is too narrow to permit its use without great discomfort and loss of time. The greatest single difficulty of the big machine is the small ferry boat over the numerous small waterways. A large commodious ferry boat is bad enough, for the banks of the canals are more than often muddy and steep and it is difficult to get the machine aboard without the help of several men. But when a small ferry is encountered it is a job for a civil engineer. The big machine weighs about three hundred pounds and is awkward to handle. An experienced cyclist lately told the writer that his machine required on an average four men to get it on and off one of these small ferries, and there are some ferries that are too small for it to be gotten over by any method.

Consequently the big machine is falling somewhat into disfavor for country use on account of these delays. To these must be added the dead lift required to get the machine over

high doorsills, and the labor of towing it home when sometimes the supply of gasoline gives out.

The middle weight would seem to be the machine that will finally prove the best for general missionary service. Its weight is a hundred pounds less, while its power and speed are all that can ever be required of it. It is capable of taking an extra passenger on the rear seat and has the same general dimensions as the larger machine, only built of somewhat lighter material. In some instances, such as crossing a small ferry, it still may require an extra hand or two but it is far easier than its big brother to handle and after a few experiences quite endears itself to the rider's heart.

There is the last class, the light-weight, often regarded as too light for really hard service, and sometimes called a "power bicycle." From this nomenclature many novices have been led to believe that it is simply a bicycle with a power plant tacked on. And as there are in the market several detachable engines it is thought that an old bicycle can be transformed into a motorcycle by simply adding a power plant. Such expectations are doomed to disappointment. Bicycles are not made to stand the strain of the speed and kick of a power plant and sooner or later will knock to pieces. A *sine qua non* of any motorcycle is the spring fork which absorbs the road shocks. Without it the handle bars will vibrate so severely as to numb the hands in a few minutes and the shocks to the whole machine will render riding too rough to be pleasant.

The real light-weight motorcycle weighs about one hundred and twenty pounds and can be laid down in Shanghai for about one hundred and twenty dollars gold. It is made for light loads but its margin of safety is considerable, permitting the taking of a twelve-year-old boy on the rear seat. Its vast advantage lies in the ease with which it can be carried over obstructions, rolled on to bad ferries or even up steep steps. In fact, over average Chinese roads the little machine will "get there" ahead of either of its larger brothers. On the straight stretches it will lose, but it will trip over a single plank bridge or three-plank ferry while the heavier machine is getting its squad of coolies around it.

It is capable of twenty-five miles an hour but should not be asked to make more than eighteen. It is simple in construction and has few parts likely to get out of order. It can go sixty miles on one filling of the tank. For a runabout it is unsur-

passed and any man who invests in one will find that it pays for itself very soon.

MILEAGE PER GALLON OF GASOLINE.

The mileage advertised seems marvelous but it should be remembered that these tests are made on perfect roads in good weather conditions, and a good fifty per cent. discount should be made for Chinese roads. Sixty miles on one gallon of gasoline is not bad. It will be found that in many localities the cost per mile of gasoline and lubricating oil is less than the hire of a wheelbarrow. When the gain in time is considered there is no comparison between the merits of the two vehicles.

The average man will find after several months of use that he can do a great deal more work at a far less expenditure of strength, and in addition have no little pleasure from the machine as well.

The Evangelization of the City

W. L. BEARD

TO evangelize a city we must give each of its inhabitants such a knowledge of Christianity as will enable him to accept it intelligently. This differs slightly from the dictionary definition which is:—"To instruct in the Gospel; to convert to Christianity." To evangelize is more than to preach and it does not necessarily mean to convert. A man may have a clear understanding of the Gospel without accepting it, and many there are of this class. Such men are evangelized, as I use the term. If we have given them to the extent of our ability a knowledge of the Gospel and have used all means in our power to influence them to accept it, our duty is done.

In the evangelization of a city in China, Foochow for instance, we would first find out who were to be evangelized, that is, make a survey of the field as far as it had to do with our task. We should find in Foochow (1) an official class; (2) members of the Provincial Assembly; (3) the members of the Chamber of Commerce; (4) the gentry; (5) the business men; (6) the Educational Board and teachers, students, etc.; (7) men in the Post Office and Customs; (8) men connected with the Salt Commissioner and Inspector; (9) guilds for men from other

parts of this province and from other provinces ; (10) clerks in stores ; (11) labor unions ; (12) chair and ricksha coolies. We should need also to consider the women of the different classes. The children would form another class and possibly more interesting than any of the others.

The condition of each of these classes would need to be carefully studied. Foochow presents different conditions from any other city. Each city would need to be studied by itself.

Who is to gather this information ? There are very few cities in China that could afford a man to take up the task and work it out as is done in cities in the United States, for instance. But with assistance and direction there are in many cities here students in mission schools who would be profited by such work and who are looking for opportunities of service. It would require as leader either a missionary of the right kind or a returned student who had had studies that fitted him for this work. Some Chinese pastors and preachers could profitably help along this line.

As late as ten years ago one of the most difficult questions in the evangelization of the city was how to find the point of contact between the church and some of these classes. That question has now been solved and the church of to-day has access to all the people of the city. Men of all classes are not only listening to the Gospel but they are accepting it and uniting with the church.

Having learned who are to be evangelized and their condition, and realizing that all classes are accessible, what is the task before the church of this city ? The task is primarily for the Chinese Church. This is not primarily the missionary's task. The successful missionary is, to-day, the one who realizes this, acts on the realization, and succeeds in helping the Chinese Church to realize and act upon it. I have just received a letter from a recent college graduate (English course) who has been in the ministry for fifteen months. I quote a paragraph *verbatim* : "It seems to me that one of the best ways to encourage a young man to become a minister is to give him a chance to do evangelistic work during vacation before he leaves school, and when he tastes the good taste of bringing good tidings to the poor weary souls, he can't help to become a minister."

This young man feels the responsibility for the evangelization of his own people. With no other man's foundation on

which to build he has, as a result of fifteen months of work, fifteen members in his church, as many more learners, and twice as many who are coming occasionally. He is offering to find two-thirds the salary of an assistant if one is found for him. This is an instance of what I mean by the Chinese preacher realizing that the task of evangelizing a city is primarily the task of the Chinese Church,—the missionary being the helper. This seems to me so important that I place it first in the task before the church in evangelizing the city. It is easy for the missionary to agree to all this, but my observation and my own experience have been that we need both education and practice in this line. It is difficult to carry it out. Our impatience to *do* things gets the better of us and before we know it we are taking the initiative, and the politeness of the Chinese with whom we are associated keeps them from acting.

The second part of the task is to find out the resources of the Chinese Church in the city—who can be depended on to do the work of evangelizing? (1) Pastors; (2) preachers; (3) Bible-women; (4) colporteurs and others giving full time to Christian work; (5) Christian school teachers of all grades; (6) church members; (7) returned Christian students; (8) graduates of mission colleges in various positions; (9) secretaries of the Young Men's and Young Women's Christian Associations; (10) students in mission schools.

It is the supreme responsibility of the Chinese Church which has acknowledged that the evangelization of the city rests primarily with it, to utilize this mighty force, much of which is now latent but which has immense potentiality.

The leaders are naturally the pastors and preachers or catechists. More depends upon the attitude of mind of these leaders than upon their number or the number of men and women whose names are on the church rolls. These men are prone to underrate the influence of the church in general and specially its evangelizing power. In the ordinary prayers heard in the churches there is too much of lamentation over the fewness of numbers and the feebleness of the forces of Christianity. In Foochow and all over China the church is exerting an influence out of all proportion to its numbers. The church is growing. It is a wrong humility to make too much of its weakness.

In Foochow there are twenty-nine churches, with about forty pastors and preachers. It has been my privilege to meet

with these men weekly for three years for the purpose of prayer, Bible study, and the discussion of this very topic,—How can we evangelize this city? There are three theories—I had almost written doctrines—that are hindering this work, (1) the primary responsibility rests with the missionary; (2) the pastor or preacher must do practically all the work of evangelizing, that is, he must do it because others cannot or do not want to; (3) naturally if the second is true the church is too weak to be called on to do much.

In any enterprise a leader's success lies not so much in his ability to do as in ability to get others to do. These leaders need to realize and act on this truth. I think some one is credited with saying: "It is better to get ten men to do the work than to do the work of ten men yourself." There are many difficulties in the way of carrying out this ideal—more in number and in importance possibly than in so-called Christian lands, but the rule holds just the same and the difficulties are not insurmountable.

No doubt the colporteurs and all paid agents are used to the full extent of their capacity. The Christian school teachers are also a mighty force in evangelization. The church member (by this I mean the ordinary man), however, has not been led to think of his connection with the church as an opportunity for service. Three years ago, when the call came for men to be leaders of Bible study classes and of learners' classes, there were found eighteen laymen in Foochow who were, in a way, prepared for this work,—that is, men in no way receiving financial aid from the mission or the church. These men in business, professions, trades, ought to form a powerful evangelistic force, continually leading others to the church to know God as Father and Jesus Christ as Saviour. There are such men. Mr. C. is a well-to-do merchant. Within two years he has brought one whole family into the church, and has brought back into the church another man who had absented himself for nearly ten years, and this man's family is following him. Mr. C. and men like him form one of the most potent evangelistic agencies in this city. And until a year ago he had no voice in the administration of the church's affairs. He was working by himself. If the city is to be evangelized there must be some organization, and in this such men as Mr. C. are indispensable. This organization must or should begin in the church itself.

The business of the church should be done by the church members. One of these Mr. C.s should be treasurer of the local church, another solicitor, another committee-man, another deacon, another usher, and so on. They should be made to feel the dignity of the office and the dignity of the service—that it is a real and necessary part of evangelization. I am not sure but a course in "How to Put Others to Work" would be a good suggestion to those at the head of the theological schools.

The returned student is finding himself in China. The church is finding him. He is a new order of man and he is making his place. At the same time he is a rare man who can study abroad for four or more years, return to China, and fit in helpfully at once to the work of the church. Such a man has a power for good beyond measure. To put the average man of this class to work in evangelizing the city is one of the pastor's most difficult problems. If anyone asks why, let him read the RECORDER for March, 1917. But I would like to see the pastors approach this young man confidently expecting to find in him a friend and a helper, and ask him at once to do some form of work. There are such returned students in Foochow. One greets men at the door of a large church and ushers them to a seat. He preaches, he addresses meetings of various kinds, he serves on important church committees, he talks privately with men. In the evangelization of this city the returned student is one of the most powerful agents to be employed. It is for the pastors and preachers to employ him, and in doing this they should find a sympathetic ally in the missionary.

These returned students, the students of the government schools and the officials present to the pastor an entirely new problem. Until within a very few years these men had nothing in common with the church. In Foochow they scarcely entered into the problem of the church at all. The barriers have suddenly been removed and these men are asking admission to the church, and the church leaders are not prepared for the new conditions. This is only natural and was to be expected. But the task before these leaders is now to find forms of service for this new class of Christians. The pastors and preachers must realize from the outset that these men are different from the men who formerly joined the church. These men want something to do. The pastor must put them to work evangelizing the city.

There are in Foochow—and I presume the same is true of many other cities—many men in the Customs, Post Office, other government positions, business offices, and in business for themselves. When these men were in school they were earnest Christians. But they are now lost to the church. They are men of ability and training and they should be an asset to the work of evangelizing the city. It is the business of the leaders to find the right kind of work for this special class of men.

In the Young Men's Christian Association the church finds its greatest ally in Foochow. Its secretaries are the men who have opened the door to the officials, the government school students, and the gentry. The church is also asking the Association to help find methods of enlisting the mission school graduates who have drifted away. The Association is asking the church how it can best serve her.

The church in Foochow is working through some of these agencies for each of the classes above mentioned except the chair coolies and ricksha men. Investigation is also going on—not, however, for all—nor is the investigation unified. But enough is being done here to show that the suggestions given above are not merely theoretical, they are workable.

Now a few words on methods. The Master used many kinds of methods. He preached to crowds; he talked with individuals of all classes at all hours of day and night and under all conditions; he healed all who came to him of whatever disease or of whatever rank in life. He attended dinner parties in houses of Christians and of non-Christians. One ideal characterized all his methods—he did that which helped men. To evangelize Foochow we must broaden our methods to that ideal. This we are doing. Returned students are now preparing lectures on the house fly. They are discussing how they can help young men make out a household budget so as to make ends meet financially, and save many suicides yearly. They are collecting books for a library. The churches have been using students in the schools to help give scientific lectures to audiences of three hundred or more in parts of the city on plague prevention, tuberculosis, and other like subjects. At this time hundreds of thousands of posters were distributed in the homes of the city. These students have also demonstrated with simple apparatus the virtue of fresh air. Quiet athletic meets have been held between students of government schools and those of mission schools. Evening classes conducted by Christian students for

clerks of shops, with the 600-character textbooks, have called attention to the Gospel. A start has been made in a playground for the children of the neighbourhood. Students of mission schools are conducting several Sunday afternoon schools for children who have no other contact with Christianity.

The Week of Evangelism in February enlisted many business men in the work of evangelism—in direct work for the souls of men.

Just now the Sunday school is doing very efficient work in Foochow, specially among the young children. The Chinese secretaries of this branch of the church's work are quietly working with some four thousand children. A few days ago one rally was held with about 1,200 children in attendance and a week later another rally in a different part of the city had about 1,500 children present. As an evangelizing agency these schools will bear large fruit when these children are men and women.

Last year the Pastor's club had three forms of work,—Bible Classes in every church for members and learners; Social Service; Evangelistic Meetings. The idea around which this work centered was the Week of Evangelism. The same objective is before us this year, with another added, i.e., preparation for the coming of Mr. Eddy in December. The forms of work are somewhat changed. We are now working on Bible Study, Intercessory Prayer, Evangelism, and Special Preaching at special times and places.

As the last word I would leave this for the evangelization of the city, **EVERY CHURCH MEMBER AT WORK IN SOME SERVICE HELPFUL TO MEN.**

Adequate Occupation of the Baptist Field in Chekiang

JAMES V. LATIMER

RECOGNIZING the difficulty in assigning true values to human calculations in matters of the Kingdom of God, I hesitate to write of the task set before the American Baptist Mission in northern Chekiang. Yet careful preparation and accurate calculation of the forces in hand should in no way conflict with spiritual work. Even our Lord sent forth a group of workers to prepare the villages and cities

into which he was about to come. So I write of that portion of Chekiang assigned or yielded to the Baptist Mission, North.

The term "adequate occupation" is elusive. Just when a mission feels that it is about to attain to its ideal it awakens to find that changed conditions or unreckoned opportunities present a new and more commanding objective. What *not to do* is often as great a problem as what *to do*. For the study of the whole field and for the presentation of working plans for adequate occupation and intensive development of our work, we appointed a committee a few years ago. For want of a better name we called it an Efficiency Committee. For three years we studied the field, reckoned the forces in hand or available in the immediate future, and collected material. Much of this work was presented in charts and graphs, some of which were both interesting and enlightening. During this fourth year we have suspended operations awaiting the time when our hearts should catch up with the work of our hands and brains. We have needed this time to analyze and digest the mass of material presented to us in triple extract or tabloid form. It is no small task to train 78 active missionary minds to think along the same channels. And even yet some obstinate ones choose the highly desirable course of thinking for themselves!

In the study of the field we thought first to obtain efficiency in the field of evangelism and primary school work, then to pass on to the study of higher education, medical work, the training of leaders, administration, etc. After a year we seemed to see the possibility of attaining this first goal in something like five years. We could do it—on paper. Yet, after another two years we found that we had hardly made a beginning. We mapped the Baptist fields in the five prefectures of Ningpo, Shaohsing, Kienhwa, Hangchow, and Huchow, to the scale of two *li* to the inch, and investigated every city and village of ten families or more within these fields. An exact census was impossible, but careful estimates were made and checked up. These estimates were corrected from time to time, so we feel that our final blue-print maps are fairly accurate. Although mathematical accuracy is impossible, these maps furnish at least a sufficient basis for the conclusions drawn. We also investigated every church with regard to the age, sex, occupation, literacy, economic condition, and general usefulness of each member. Pastors and preachers were

weighed in the balance. Some who were found wanting have returned to the shop or the field, while certain others were retired on a small pension. The result is that we have fewer men in the ministry to-day than a few years ago, but better men. The missionary also did not find himself immune from questionnaires, and the "horse power" of his efficiency was checked up by a careful study of the daily record of the use of his time. The mere keeping of a record proved to be a helpful stimulus to the man who physically or spiritually was running on low gear. We have endeavored to ascertain how much the average man can or ought to do. Some missionaries also have followed the good example of their Chinese associates and have found useful occupation in other lines of service. The right and desirability of review by the mission of a worker's contribution to the work and the desirability of his return to the field after furlough, though fraught with certain dangers, has now become the rule of the mission and of the Home Boards. The above indicates a few of the questions faced as we honestly tried to study the problem of adequate occupation and the intensive development of our field.

There was a time when we confidently expected to open at least five new main centers of work within the territory now under consideration ; but now the question is as to how we can work well the field already occupied without definitely delimiting the boundaries, choosing only certain lines of work, or entering upon activities not formerly planned for. Occupation is much easier when we omit the term "adequate." Any mission faces serious problems of adjustment when it proposes to withdraw from any main center of work. Adjustments in the matter of property alone, though of minor importance, entail careful thought and the weighing of probable results, while the religious and spiritual adjustments present almost insurmountable difficulties, even though another mission be in position to assume oversight of the work. And the problems of the mission taking over the work are quite as grave. So, the large question before us has been, and still is, whether we shall undertake this better work in the field now occupied, by the use of more efficient methods and a gradual development extending over an indefinite period of years, or whether we shall try to obtain this end by the more direct and radical method of closing out one or more of our main stations. Both methods have hearty advocates among those who still choose to think for themselves.

Our ideas of adequate occupation have not differed greatly from those so concisely stated by Dr. Speer, and printed recently in the *RECORDER* and elsewhere. This desire to establish an indigenous church by the present use of forces of such numerical strength as to cover the field geographically, and of such spiritual power as to assure its permanency, and also to make possible the intelligent presentation of Christ and His claims to every individual within that field—this is an ideal worthy of any mission's effort. A study of our field reveals the fact that for the numerical occupation of the field we must double the present number of out-stations and chapels, provide twice the number of Chinese workers, and greatly change our method, or lack of method, of work in our cities. Even in the larger cities where missionaries reside, no one is giving his whole attention, or even the major portion of his time, to city evangelism. But we have no human promise of trained men for the ministry to double our working force during the next decade, even though church and mission funds were available. We have then been forced to consider the lower standard of occupation of establishing thirty or more Christian primary schools in these centers where we now have neither chapel nor school. This plan would give the numerical strength required; yet from the point of view of the church, the spiritual occupation of the field might be questioned. One thing is certain, if the field is ever to be adequately occupied there must be a large increase in the number of trained evangelists, both Chinese and missionary.

The problem of the city is as old as it is commanding. The possibilities of a strong Christian community in a centrally located city are beyond the range of our conceptions. The commanding position of a strong city work, the range of its influence on near-by communities, the possibility of its becoming a model of work, organization, and spiritual force to all other churches in the field are some of the elements in it that form the appeal for aggressive evangelism in these centers. Yet in not a single center have we been able to take up this aggressive work. Heretofore our main evangelistic effort has been confined to the country districts. Contributing to this is the fact that our city churches have been the first to secure ordained men as pastors, and the first to attain to self-support. The missionary has been inclined to consider his work perfected when these two objects were attained. Another element enter-

ing in is the fact that some of the country districts present a field temporarily more promising in results in proportion to the actual expenditure in time and money. City work costs heavily for buildings and equipment, and demands a high grade of workers. Neither of the reasons mentioned gives sufficient excuse for the neglect of the city. The establishment of a strong self-supporting church in any city is but the beginning, and should be only the preparation for a forward evangelistic movement, while in the country districts we find the standard of church ideals and Kingdom efficiency so low that we cannot be even moderately well satisfied with the work done. More time and money are required for our cities. No mission that seeks adequate occupation can do with less than one Chinese pastor and an evangelistic missionary, together with a strong force of associate workers, for each central city.

We believe we were right in giving our first attention to the evangelistic field in our work of survey and occupation. We have medical work established in all of our main stations where we now expect to do such work, and in all of these we have hospitals now built or provided for. Our educational system is such that with its natural development and provision for certain property needs the education of our young people can be cared for. But in the evangelistic field we lack both in men and funds. To occupy the field we must double our present force of evangelistic workers and double the number of out-stations. Even then we have but *occupied* the field. The question of establishing the church is still the larger and more important one before us. Along with this occupation we plan to place at least one missionary in each of our main stations whose primary work shall be city evangelism. Also, we plan for each missionary in charge of a country district to have associated with him a Chinese pastor whose work shall be that of district superintendent, something on the order of the Methodist Presiding Elders. Then with an adequate Chinese and missionary force in the city and country, and with the field numerically and geographically occupied, we shall face anew the larger task of spiritual establishment. Yet, there is no thought of waiting for this added force before beginning this more important task. Already we have one Chinese pastor set apart for special evangelism and for meetings for the deepening of the spiritual life. We need five such men. Our pastors and preachers are taking a more serious view of their privilege

of spiritual service. The development of our local station committees composed of preachers and laymen, acting with the missionary in all matters of funds and administration, promises well for the future in the transfer of responsibility. Spiritual eyes are also being opened. We cannot afford to wait for the outward perfection of plans before entering upon the task of spiritual occupation; and we shall not.

In conclusion it seems that our plans might be fairly well stated by saying that to occupy the field now assigned to us we need at least:

- Forty new centers for country evangelistic work;
- More and better primary schools, for both girls and boys;
- A net increase in the missionary force of at least one family per year for ten years;
- An increase of ten per cent per year in work appropriations for a period of ten years;
- Certain large funds for building, equipment, and endowment of our schools; and
- Funds sufficiently large to meet the growing demands of the city work.

When we face this program of advance we are forced to our knees. The task seems to be humanly impossible. Both the physical and spiritual problems are tremendous. May we humbly learn and be led of Him who said, "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts."

Our Book Table

AN INDISPENSABLE BOOK. *THE CHINA MISSION YEAR BOOK 1917 (Eighth Annual Issue)*. Edited by E. C. LOBENSTINE for the *China Continuation Committee*. Shanghai: *Christian Literature Society*.

It is no exaggeration to say that the new *China Mission Year Book* is indispensable to every missionary. Our work suffers on the one hand from our cramped views, our local standards of value and our comparative ignorance of methods other than those employed by our own missions or our personal colleagues; on the other hand it suffers just as much from unsound beginnings, hasty experiments, and haphazard developments.

Now efficiency should be the watchword of every missionary. Faith and perseverance may be assumed; but it is not safe to assume that either the one or the other will make a successful worker.

"Add to your virtue knowledge," writes the Apostle Peter, and his exhortation comes home to the missionary in China. He needs knowledge: it is the whetstone of all his virtues and gifts. He

should know his field, he should try to know the people, and he should grow in knowledge of methods and results, of developments and opportunities.

The *Mission Year Book* has always provided food for thought; but this new issue is particularly rich in material. From Professor Bevan's opening article on Constitutional Development to the last of the Appendices, the pages teem with good things which no missionary can afford to miss.

The special feature of this new volume is a survey of mission work in each of the eighteen provinces, in Manchuria, and Mongolia. A few of the provinces have been dealt with in this way in former volumes, and Dr. Thomas Cochrane covered all the provinces in his "Survey" which was published a few years ago. But we have had nothing so complete or so instructive as this series of papers. Each is framed on much the same lines, and each is prefaced by a geographical and statistical note. We have seen nothing better done; nothing more opportune; nothing of more practical value in recent missionary literature. It was this series of papers we had particularly in mind when we used the word "indispensable" at the beginning of this notice. The reviewer has lived in a province for twenty years and has thought he knew a good deal about the missionary force and enterprise in that province, but he confesses that the *Year Book* survey shows his knowledge was woefully deficient and positively misleading.

We congratulate the Editor most heartily on having produced such a readable and helpful volume. He has again placed the whole missionary body under a deep obligation, and the best way to show our appreciation is to order the *Year Book* for 1917 forthwith.

H.

THE ESSENTIALS OF NEW TESTAMENT GREEK IN CHINESE. (*Based on Huddilston's The Essentials of New Testament Greek.*) By JOHN LEIGHTON STUART.

For many years theological education in China was conducted without the use of Greek or Hebrew. Several generations ago a member of the Seventh Day Baptist Mission compiled a Chinese-Hebrew lexicon, but it never got into print. Teachers, however, long foresaw that there would arise a demand for instruction in the original tongues of the Bible. This demand has naturally culminated in a beginning with the New Testament. Dr. John Leighton Stuart of Nanking Union Theological Seminary enjoys the distinction of being the first pioneer in this field; like the Ancient Mariner

"He was the first that ever burst
Into that silent sea."

His first book on the subject was based on the inductive method and has proved difficult to students unacquainted with English. Besides much experience has accumulated in the class room so that when the first edition was exhausted, Dr. Stuart determined to start afresh on a different basis. He finally chose Professor Huddilston's book, and the result is a book consisting of

96 pages of lessons and 94 pages of grammar and syntax. The method of these lessons consists in grouping the words most frequently used under the more elemental, grammatical forms in short crisp lessons. The English model has been followed pretty closely. Behind the text there are such recent works as Robertson's "A Grammar of the Greek New Testament" and Moulton's "Prolegomena" (the author of the latter, alas, killed by the war, leaving in a precarious condition the volumes intended to succeed the "Prolegomena").

The friends of missions everywhere must be gratified to see in this volume and in its history, thus far, a proof that the standard of theological education is rising. In consonance with this the new series of C. L. S. Commentaries will presuppose a knowledge of Greek among at least some of its readers and the original will therefore be referred to. Doubtless some Chinese, especially those who know English, will be tempted to go beyond this little volume in their study of New Testament Greek, and these are the men to whom we look in the future to produce the final translation of the New Testament. The Pundits who have so faithfully worked on the revision of the Bible at Chefoo and Peking have been handicapped by their lack of knowledge of Greek.

The author gratefully acknowledges the help of Mr. M. Gardner Tewksbury in the preparation of this work.

D. MACG.

THE CATHOLIC MISSION YEAR BOOK FOR 1917.

The second yearly issue of this volume has appeared in French and it is welcome as an official record of the work and statistics of that great Church. Of course we do not expect to find in it the same style of discussions and papers as in the China Mission Year Book, and there is perhaps not much of the inner workings of the missions here shown. Still, much matter of interest to general readers has been diligently collected. The book shows how vigilantly the books and acts of the Protestant are watched and studied; we fear the same diligence cannot be predicated of us in reference to the Catholic Church. The Protestant statistics as well as those of the Greek Church are given in the Catholic Mission Year Book. I should add that this Year Book includes the Catholic work in Japan and Korea, in which there are reported to be 55,602 Catholics, a proportion of 1 to 126 of population.

D. MACG.

Correspondence

WISE WORDS FROM A CHINESE
NOVEL.

To the Editor of

The Chinese Recorder.

Readers of the RECORDER may be interested in a paragraph of excellent advice for young folks, from a little-known Chinese novel. The work in question is called 兒女英雄傳, which we may either render by the old English phrase "Hero-children," or, if we please, "Young Heroes and Heroines." It was written in the reign of Yung Chêng (1723-1735) when the Manchu Dynasty was in its prime. Its tone is one of worshipful reverence for the Dynasty, and its finest characters are mostly Manchus. Hence it is not likely to receive the attention it deserves at the hands of Young China. But it is the finest specimen I have met with of Chinese recreative reading. Apart from a few coarse expressions here and there (never licentious ones), and the description of some customs and modes of worship which Christianity will eventually improve away, it is a remarkably high-class work of genius.

Some old-established book-shops may still have a copy of the wood-block edition in twenty volumes. And, before the Republic was established, there was issued a photo-lithograph edition, but in very small type. This may be useful to some readers, in places where the wood-block characters are wrongly cut, over-inked, or wanting in the text.

The maxims referred to are partly classical and semi-classical quotations, but form a continuous

whole. They were written by an upright and scholarly man, one 安學海 (水心) for a scroll for the bridal chamber of his son and daughter-in-law. The Chinese text (with punctuation marks added) reads as follows:—

九法亦敬。鳴呼小子。念哉敬哉。墨卿司戒。敢告靈臺。不火而熱。不冰而寒。毫釐有差。天壤易處。三綱既淪。是日特敬。動靜弗違。表裡交正。須臾有間。私欲萬端。勿貳以二。勿叁以三。惟精惟一。萬變是監。從事如斯。罔敢或輕。不東以西。不南以北。當事而存。靡他其適。戰戰兢兢。罔敢或易。守口如瓶。防意如城。洞洞屬屬。手容必恭。擇地而蹈。折旋蟻封。出門如賓。承事如祭。正其衣冠。尊其瞻視。潛心以居。對越上帝。足容必重。

In all translation our task, as I take it, is to render the *thought* of the writer in such words as he himself would use, were he familiar with the particular language we are using, so as to produce an idiomatic piece of literature in that language. Hence the following attempt at an English rendering of the passage before us:

"Let your garments be adjusted, and your demeanour be worthy of respect. Keep your heart heedfully, ever responsive to God. Let not your feet move carelessly, let your hands be reverently employed; choose the ground on which to tread, keep your character in

good repair.* In all your outgoing acts as well-mannered guests; sustain obligations as solemn acts of worship, carefully, carefully, not daring to disappoint. Be watchful of your words†; guard your thoughts as a citadel, thoroughly, thoroughly, not daring to debase them. Avoid chopping and changing; maintain your true calling, and divert not your energies in other directions. Be not double or treble-minded, preserve a consistent unity of purpose. Amid all the changing scenes of life be circumspect, and pursue your way as before. Reverence the present moment, do not disregard the right occasions for activity and repose. Harmonize your outer and your inner life. For, in unguarded hours, selfish passion may assume a myriad forms: it may burn without ignition, it may freeze without frost; indulged in small things, it may soon bring about veritable topsy-turvydom. And when the due relations of life are submerged, all rules of right are cast to the winds."

"I charge you, my young folks, remember and respect these admonitions, which I would address to your inmost souls."

*As promptly and assiduously as ants repair any damage done to their dwelling.

†So as not to spill them, like oil or wine from a carelessly held bottle.

W. A. CORNABY.

EVANGELISTIC CAMPAIGNS AND THE REPROACH OF CHRIST,

To the Editor of

The Chinese Recorder.

DEAR SIR: In recent estimates of the permanent results of

evangelistic campaigns (as e.g., Mr. Rugh's very interesting article on "Student Inquirers and the Church" in the April number of the *RECORDER*) one notices a tone of disappointment because of their meagre results. Of the thousands who in big campaign meetings offered themselves as Bible students and of the hundreds who read in Bible classes and were deemed near to the Kingdom only a small remnant finally entered the Church. Such disappointment is natural, and it is, too, natural and right that we should carefully investigate campaign methods with a view to securing more permanent results. Is there not, however, another factor to be taken into account? Has our preaching and our expectation of results done justice to that other less controllable element in the presentation of Christianity, the Reproach of Christ? For while we rightly present Christianity as the greatest good we can offer to men, it is at the same time a call to possible suffering, persecution, and death. The Shame of the Cross is ultimately the central problem of evangelistic preaching, and one cannot be surprised if when the full consequences of decision for Christ are brought to the inquirers' minds, some draw back. It is probable that many students did not realize till the question of baptism arose what acceptance of Christianity would mean in the breaking of social relationships and the sorrow of estrangement from family and friends. It is important to investigate causes of failure, to plan better teaching methods, and to seek for the Church better spiritual equipment for her task; is it not, however, possible that from a very early stage we must take

more into account the note of austerity, the call to heroism, in Christ's appeal; and if men are slower to respond and the total number received into the Church not great, yet not be discouraged.

Whatever form our preaching takes we must expect sooner or later a winnowing process. Better sooner than later! There has in evangelistic preaching of the last few years been a strong emphasis on a materialistic note which may easily have attracted men to Christianity for unsatisfactory reasons. We may hope that one result of the world-war will be to clarify our ideals and to sweep away from our apologetic this materialistic element. (Dr. Hawks-Potts detected a certain reaction from this apologetic soon after the war broke out; see *International Review of Missions*, October, 1915: "The Roman Empire and China.") There is manifestly danger in presenting Christianity as a means to national wealth and greatness (if greatness means military strength): so far as these are legitimate results of Christianity they are like pleasure in morals—a by-product and not the end to be attained. So that while we may have slower we shall have better and more permanent results if we emphasize the Cross as our symbol of victory through suffering.

I am, etc.,

T. W. DOUGLAS JAMES.

CHAOCHOWFU, May 23rd, 1917.

TEACHER WANTED.

To the Editor of

The Chinese Recorder.

DEAR SIR: May I use your columns to inquire on behalf of the Nanking School for Foreign Children whether there is any

one at present in China who would be available as a teacher for the session beginning next autumn? It may be that this may reach the eye of some friend who knows of such person. I should be glad to furnish details on application.

Very sincerely yours,

J. LEIGHTON STUART.

NANKING.

CHRISTIAN LITERATURE IN CHINESE.

To the Editor of

The Chinese Recorder.

DEAR SIR: The China Continuation Committee at its meeting in Hangchow in April considered at some length the question of Christian Literature in Chinese—more particularly with reference to the distribution of the literature which exists. It was felt that the chief agents in such distribution at the present time are the missionaries who receive advertisements from the publishers. But it was also felt that there is sometimes a good deal of hesitation on the part of the missionaries to push the sale of books and tracts of which the only information which they have comes from the publishers. It was therefore resolved to communicate with you and ask you whether you could not include in your paper some intelligent, critical reviews of new publications in Chinese. It is realized that many of these are very small, but the number issued each month is not large and we have wondered whether you could not secure a brief but critical mention each month of the issues of the previous month. The responsibility for sending in the issues would rest with the publishers and authors, but if

you could find one or two missionaries who would realize the value of this reviewing we believe that you could within the space of half a page—or in some months one page—give an estimate of the value of each publication. We trust that you will give this matter your consideration and if we can be of any service to you in securing that new publications be sent in to your office we shall be pleased to assist.

While writing we may mention that at its meeting last

month the Special Committee on Christian Literature requested its secretary to become responsible in future for the 'Books in preparation' lists. At intervals he will ask the hospitality of your columns for such information on this matter as he is allowed to make public.

I am, yours very sincerely,

GEORGE A. CLAYTON,
Secretary.

Any reply to this letter should be addressed to the Secretary.

Missionary News

Reports and Minutes

The First Annual Meeting of the Hunan Christian Educational Association was held at Changsha on June 30th, in the Presbyterian Mission chapel. The attendance was good, most of the educational centers of the missions of the province being represented. In the absence of the Rev. Brownell Gage, the President, Mrs. W. H. Lingle, the Vice-president, occupied the chair.

The Executive Committee presented a complete Constitution for the Association, and curricula for the Lower and Higher Departments, which were approved by the meeting. It is expected that the new curricula will be adopted by some of the schools in the coming autumn.

A special committee was appointed to investigate the possibility of starting a union normal school for training teachers for the primary departments.

TRAINING FOR THE MINISTRY.

Rev. Karl Ludvig Reichelt.

I have been asked to give a brief statement of the history and policy of the Norwegian Missionary Society in regard to the question how to secure and train young men for the Ministry. Much of what I am going to say applies to other Lutheran Missions in China, especially to the four Lutheran Missions which are now working in the Union Lutheran Seminary in Shekow near Hankow.

Our Norwegian Missionary Society has a rather long experience behind it from its work in Madagascar and in Zululand. Our missionaries there understood quite early that real success in mission work cannot be attained without an effective staff of well trained native ministers from the very best classes of the people. For that reason special stress has

for many years been laid on that point and it may also be added the result has been most satisfactory.

Naturally the same policy has been adopted for the younger work of the same society here in China. Within four years of our start in Hunan our high school was opened in Yi Yang (1906) and in this way the foundation for the further training of young men as pastors was laid. This school is now developed not only to give the curriculum of the ordinary middle school but also a few advanced subjects.

When the remarkable movement for closer co-operation between the Lutheran Missions in China began, our society was among the very first to join in. The first step was the foundation of a Union Theological Seminary based on a four years' course.

This Seminary, as many will know, has been at work five years, and as we have had new students coming in every year, there are now several classes going on.

Last summer we had the great joy to see the first twenty-two graduates leaving for active service in the three provinces of Hupeh, Hunan, and Honan. We hope to hear that most of them after two years' work will be ordained as pastors.

As stated above, as far as our society is concerned the High School in Yi Yang has been the main source for recruiting. An ever increasing number of young men from this school have sent in applications to enter our Seminary. In this way we have had better opportunity to select the most fitted. We have also prepared a little pamphlet, which gives the main outline of responsibilities involved, the qualifications required, and the prospects

for those who wish to become pastors.

Besides this, the great call to the Ministry is frequently mentioned as well in the High School meetings as in the larger conference.

In common with our sister missions we have also the hope to be able to raise the standard of entrance requirements more and more until we can require college graduation.

I am also glad to be able to state that the views of the co-operating missions do not differ very much in regard to the question of salary for the pastors in the Lutheran Church. We think it necessary to give them a salary which will enable them not only to live free from burden and temptations of daily life, but that they may have a little money left over for books and periodicals for their further spiritual progress.

Of course all this will soon be known among the young and gifted people who graduate from our schools and a big objection to entering the Seminary will thereby be removed. I refer frankly to this feeling on the part of the young men that they might know in regard to their future economic condition and I do not blame them because I feel that their attitude is something very different from covetousness. It is natural that every cultivated man who knows that he will have heavy duties and responsibilities should wish to learn whether he will have the tools with which to do his work. Furthermore, a Chinese pastor has constant and heavy claims made upon his hospitality and it costs to entertain guests. The constantly repeated statement that a good salary paid to the pastor will give the cause of self-support a severe blow is

utterly mistaken. An underpaid pastor in a self-supporting church will in most cases prove a disastrous failure. He will either stagnate or for the sake of securing enough money to pay his necessary expenses will become involved in business enterprises which will hamper his usefulness.

Let me in this connection mention another thought which has been burning in my heart a long time. It has become almost a habit with the foreigners who visit the seminaries to lecture to refer to the greed and covetousness which they say is a characteristic weakness among Chinese students. Such references in

some cases have counteracted the otherwise good impression made by the lecture and have left a feeling of injustice in the hearts of the students. There may have been a time when one found in the seminaries and in the pastorate some uneducated men with little ability who saw in the Ministry an opportunity to make more money than they are able to earn in other callings, but this certainly is not the true attitude of the majority of the young men who are now entering our seminaries and who go out from our schools, colleges, and seminaries filled with enthusiasm for the work of the Holy Ministry.

Miscellanea

MOUKDEN MEDICAL COLLEGE GRADUATION

A notable landmark in Manchurian missions was attained on Saturday, 30th June, in the first graduation ceremony of the Moukden Medical College, when twenty students received their diplomas.

This college is fortunate in the close relationship that it maintains with the Chinese Government. Its foundation was the fulfilment of a long cherished hope, but the immediate occasion of its being opened was the encouragement of H.E. Hsü Shih-ch'ang, then Viceroy of Manchuria, who promised an endowment of Tls. 3,000 per annum. These friendly relations have been maintained from the beginning, and when the final examinations were held this spring, the Board of Education sent as their representative a doctor who had resided twelve years in Europe, to ensure that the stand-

ard was up to the government requirements. The diploma bears the seal of the Provincial Government of Fengtien, conferring the degree of Bachelor of Medicine and Surgery.

The ceremony was attended by about 300 visitors. The Military Governor sent his chief of staff to represent him, and present the diplomas. There were also present the Commissioner of Education, the head of the Merchants' Guild, many civil, educational, and military officials, the Consuls-General of the Powers, the Commissioner of Customs, and most of the foreign community residents in Moukden.

Speeches in congratulation were delivered by the British Consul-General, by several Chinese officials and by representatives of the three missions working in Manchuria—Scottish, Danish, and Irish. A poem was read, contributed by the officers of the 27th Division, the medical officer being an old pupil of Dr. Christie.

Previous to the meeting the guests were shown over the whole building. The Chinese took special interest in the pathological specimens, and even the dissecting-room was not concealed.

The friends of the College may well feel that it has won a victory after many trials. It began in sorrow; Arthur Jackson came out from Cambridge, only to lay down his life in combating the plague of 1911. Three others came out in succession, but had hardly got a footing in the language when they were called off to the great war. With the staff thus depleted, the men left had a long and hard fight to carry out the appointed programme. They will now have the help in tuition work of the best of the new graduates, so relieving something of the strain.

JAMES W. INGLIS.

A preliminary organization for a city Young Men's Christian Association has been effected in Ningpo. A temporary Board of Directors is at work and a secretary-elect, Mr. Wu, a recent graduate of the Shanghai Baptist College, has been sent to Shanghai for training.

In Foochow City the pastors and preachers of twenty-nine churches are beginning their fourth year of weekly conferences. These workers represent Anglican, Methodist Episcopal, and Congregational churches. At present this conference is devoting most of its attention to preparations for next fall's evangelistic campaign under Mr. Eddy. A committee of three has been appointed, one member of which is in charge of evangelism, one of Bible study, and one of

intercessory prayer. This committee heads up similar committees in each of the denominations, and these in turn are responsible for such committees in each church.

The Department of Missionary Training, University of Nanking, announces the following Calendar for 1917-1918:—

Examination on Summer Work, Sept. 29 and Oct. 1, 1917.

First Term, Oct. 2—Dec. 21, 1917.

Second Term, Jan. 2—March 22, 1918.

Third Term, April 2—June 13, 1918.

Fourth Term, July 1—Sept. 26, 1918.

Examination on Summer Work, Sept. 27 and 28, 1918.

Holidays:—Dec. 21, 4.00 p.m.—Jan. 2, 8.30 a.m.

Mar. 22, 4.00 p.m.—April 2, 8.30 a.m.

June 13, 12 noon.—July 1, 8.30 a.m.

NOTES:—

1. No student will be received for the work of the first term after October 9th. The system of teaching employed necessitates the strict observance of this rule.

2. Secretaries of the various Mission Boards are hereby requested to see that prospective matriculates are duly advised of the above calendar. Positively no exceptions will be made.

3. It should be noted that the fourth term is not taken in residence, this period being coincident with the summer vacation. The work of this period is, however, under the direction of the Dean and is as much a part of the required work as are the other three terms.

4. A new course of study covering a period of about five years and prepared conjointly by the North China Union Language School and this department, will be issued very soon. Copies will be sent upon application to Mr. W. B. Pettus, Director of the Peking school, or to undersigned.

CHAS. S. KEEN, Dean.

The three Lutheran Church bodies in America, known on the field as the Hauge Synod Mission, the Lutheran Synod

Mission of America, and the American Lutheran Mission, were united into one church organization on the 9th of June. The final union of these three missions on the field will take place this summer.

Many readers of the *RECORDER* will be glad to have the latest news of the progress that is being made towards the completion and publishing of the new translations of the Bible, Union Versions.

The translators who completed the actual translation of all the books of the Old Testament in April last, are now revising some parts of their earlier work, harmonizing renderings, and preparing the MSS. for the press. They expect to hand over the results of their work to the Bible Societies for publication in December next.

It was hoped that the finishing touches might have been put to the translation by the end of September. This, however, is found to be impossible, since a rest during the hot months is imperative.

Provided the MSS. are ready for the press by the end of the present year, the first edition of both the Wenli and Mandarin Versions should be printed and ready for delivery about October 1918.

Notices will be issued by the Bible Societies next year giving further particulars.

G. H. BONDFIELD,
*General Secretary Executive
Committees.*

During Mr. David Yui's recent educational lecture campaign, the attendances were as follows:—
Wuchang (three days) 3,448;

Hankow (three days) 2,720;
Kiukiang (three days) 4,720;
and Nanchang (three days) 2,780.
Total attendance 13,668. In a circular letter written by Mr. Yui to Y. M. C. A. secretaries, he tells among other things how the Ministry of Education in Peking and the governors of several provinces were so strongly convinced of the value of the educational lecture work which he is doing that they requested him to organize an Educational Lectures' Institute in Shanghai for the purpose of training a group of men to extend his educational lecture work through the districts and provinces within their jurisdiction. Forty men, mostly principals and teachers of middle and elementary schools and district inspectors of education, attended the institute. Their distribution is as follows:—

22	sent by the Governor of Kiangsu,
5	" " " " Shantung,
4	" " " " Chekiang,
2	" " " " Chihli,
2	" " " Ministry of Education in Peking, and
5	" " " District Educational Associations of Kiangsu.

In addition, there were thirteen special students whose purpose it was to carry on the same educational propaganda under private auspices. These men were given a full month's training in both theories of education and in practical lecture work.

The Publicity Department of the Board of Foreign Missions of the Methodist Episcopal Church has offered its services to all contributors of articles on mission fields as a placing bureau and will endeavour to place each article that is sent to them in the periodical for which it seems best suited. In this way it is planned to lay the conditions and needs in the foreign lands

before many millions of readers during the coming year.

Kikungshan Unit School for missionaries' children closed a successful school year with a very well rendered program on the evening of June 13. This is the first year that the new building has been used, built and equipped for the school last year by the Lutheran missions of southern Honan. Thirty-two pupils have been in attendance during the year, ten of whom were in the high school department and the remainder in the grades.

The Kuling Conference plant is now fully completed and equipped. Several conferences are being held this summer, viz., Y. W. C. A., June 26—July 6; Blackstone and Eddy Conferences, July 6 and August 20; Y. M. C. A. Student, August 22—September 2.

The plant will accommodate 150 delegates, every provision having been made for health and comfort.

Three excellent tennis courts and a fine swimming pool afford pleasant and ample recreative features for all who attend the various conferences.

The conference buildings are located in the lower part of Lily Valley, about 25 minutes' walk from Central Kuling. The view down the valley includes portions of the Yangtze and Poyang Lake—and is one of the best in and around Kuling.

The Y. M. C. A. last year procured a conference site on the island of Chu Chia Chien just south of Pu Du. The site commands a magnificent beach more than one-half mile in length. The property consists of fields and low-lying hills back of the beach, over seventy English acres in all. Those who have visited the place bring back glowing reports of its natural beauty and exceptional suitability for conference purposes.

Limited funds have been secured in America for buildings and equipment. It is hoped that the buildings will be ready for use by July, 1918.

Dates of Important Meetings

The North Kiangsu Mission is to meet this summer in Shanghai, beginning August 25th. The Mid-China Mission is to meet at the same time and place, and we are to have a joint conference for several days with a fixed program, thus marking the *Jubilee of Southern Presbyterian work in China*. There will be a number of prepared addresses and general discussion.

Following is the Student Conference schedule of the Y.M.C.A. for this year:

Conferences.	Place.	Date.
Kwangtung Province	Canton	Aug. 22-29.
Shantung Province	Tsinan	Aug. 25-Sep. 2.
Yangtze Valley	Kuling	Aug. 24-Sep. 2.
South Fukien	Amoy	Aug. 26-Sep. 2.

The Council of the Lutheran Church in China is meeting at Kikungshan from Aug. 22nd to 27th, to receive the reports of the sub-committees which have been working on such subjects as Church Organization, Union Church Book, Union College and Literature.

The four hundredth anniversary of the Reformation will be held at the same time and place, the subject for the three evening meetings being: 'The renaissance as revealing the need of the Reformation,' 'The Reformation and Modern History,' and 'The secret of the motive power of the Reformation.' The celebration will end with a series of services on the Sunday.

Personals

Mr. Eddy sailed from New York, May 5th, for five or six months in England and France, working with the British Troops, proceeding to Peking via Siberia, scheduled to arrive about November 1st. His address until October 1st is c/o Brown, Shipley & Co., 123 Pall Mall, London, S. W., England.

Dr. S. L. Lasell, formerly a member of the faculty of the Medical School of Nanking University, will join the medical staff of the C. M. S. Hospital in Hangchow in September.

Knox College, Toronto, has conferred upon Rev. C. Y. Cheng, Secretary of the China Continuation Committee, the degree of Doctor of Divinity.

Rev. Wm. Campbell, D.D., F.R.G.S., senior missionary of the English Mission in Formosa, where he has completed more than 45 years of service, has recently resigned, and will leave for home as soon as satisfactory arrangements for travelling can be made. Dr. Campbell is probably the greatest living authority on the subject of the "Dutch Occupation of Formosa in the 17th Century." He has published several works containing a large amount of useful and interesting material for students of that period. He has also recently published a book giving an account of his missionary experiences.

Rev. Samuel M. Zwemer, D.D., F.R.G.S., reached Shanghai on Sunday, July 8th. On the following Tuesday he left for Kaifengfu and visited a number of Mohammedan centers in Honan. A recent telegram from him states that his visits thus far have been most satisfactory. He will be in Kuling for the General Conference from July 29th to August 5th. He then goes to Kikungshan, August 8th to 9th, and to Peitaiho, where he will be from August 14th to August 18th. He will deliver a number of public addresses at all three of these summer resorts, as well as meet missionaries interested in Mohammedan work in informal conferences.

Mr. F. H. Kawkins, LL.B., Secretary of the London Missionary Society, has been visiting mission stations in South Fukien, in company with Dr. Henry Fowler of Hupeh.

Two new teachers and a matron for the Kuling American School arrived in Shanghai on July 21st. Tentative plans of buildings for the school have been sent home for approval by the Home Committee. Lots near the tennis court at the lower end of the Valley have been bought and work on the building will be begun as soon as possible. Meanwhile the school will occupy rented bungalows as it has this past year.

The degree of LL.D. was recently conferred on C. T. Wang and Paul S. Reinsch by the Government University, Peking. The degree of Litt. D. was conferred upon Rev. Chauncey Goodrich by the Peking Union University.

Mr. Frank Buchman reached China about a month ago and has been leading a number of classes on personal evangelistic work at various summer conferences. The Young Men's Christian Association is fortunate in having Mr. Buchman, Mr. Walter, and a number of other young men to assist them in conference work this summer. Mr. Buchman will remain in China for the Autumn Evangelistic Campaign.

Archdeacon Sing, C. M. S., Hangchow, paid a ten days' visit to Wenchow last month. The Archdeacon devoted several mornings exclusively to Chinese pastors. In the evenings he spoke on some of the miracles of our Lord. Audiences were large and the success of the visit most gratifying.

BIRTHS.

JUNE:

15th, in New York, to Mr. and Mrs. J. S. Burgess, Y. M. C. A., a son (David). Mr. Burgess and family expect to return to Peking leaving Vancouver on August 30th.

27th, at Tengchow, to Mr. and Mrs. R. A. Lanning, A. P. M. (North), a daughter (Elisabeth).

30th, at Mokanshan, to Dr. and Mrs. J. V. Latimer, A. B. M. (North), a son (George Adams).

JULY:

1st, at Tsinchow, to Mr. and Mrs. L. R. Rist, C. I. M., a son (Stanley Lloyd).

2nd, at Soochow, to Dr. and Mrs. John A. Snell, M. E. M. (South), a daughter (Grace Birkett).

6th, at Nodda, Hainan, to Rev. and Mrs. P. C. Melrose, A. P. M. (North), a son (John Agnew).

8th, at Taiyuenfu, Sha., to Mr. and Mrs. S. Henderson Smith, B. M. S., a son (David).

24th, at Soochow, to Mr. and Mrs. Roger D. Wolcott, A. C. M., a son (Roger Sidney Clark).

8th, at Kuling, to Mr. and Mrs. C. S. Settlemyer, F. C. M. S., a son (Charles William).

MARRIAGE.

JULY:

4th, at Changsha, Mr. G. F. Draffin to Miss F. M. Mease, C. I. M.

DEATHS.

JUNE:

29th, at Pingyangfu, Mrs. S. G. Wiltshire, from cholera.

JULY:

5th, at Philadelphia, Pa., Faith Sherman, aged two years, daughter of Rev. and Mrs. Arthur M. Sherman, A. C. M.

11th, at Sianfu, Stanley Hamilton Swenson, aged one year and four months, from dysentery.

14th, at Hankow, Rev. Henry Haigh, D.D., Wesleyan Methodist Church, from dysentery. Dr. Haigh visited China in 1912 and had just arrived for a second visit.

16th, at Chefoo, Rev. W. P. Knight, C. I. M., from gastric poisoning.

19th, at Shanghai, Helen Lee Richardson, M. E. M. S., Principal of McTyeire School.

ARRIVALS.

MAY:

31st, from U. S. A., Rev. F. E. Lund, A. C. M.

JUNE:

11th, from U. S. A., H. G. Nichols, A. C. M.

JULY:

21st, from U. S. A., Rev. J. T. Proctor, D.D., A. B. M., Rev. J. A. and Mrs. Silsby, Miss Helen Silsby, A. P. M.

26th, from U. S. A., Mrs. Chas. S. Keen, Language School.

Date not given: David V. Hudson, son of Rev. W. H. Hudson.

DEPARTURES.

MAY:

28th, to U. S. A., Miss L. S. Hammond, A. C. M.

JUNE:

11th, to U. S. A., Miss M. Daisy Woods, A. B. M. (North); Rev. and Mrs. E. K. Thurlow, Rev. and Mrs. Walworth Tyng and children, Mr. and Mrs. E. P. Miller and children, A. C. M. To Victoria, B. C., Mr. and Mrs. S. E. Smalley, A. C. M.

23rd, to U. S. A., Rev. and Mrs. A. Goddard and children, A. C. M.

28th, to Norway, Mr. and Mrs. P. Hole, and Mrs. H. J. Helgeson, C. I. M. To Canada, Mr. and Mrs. W. H. Sinks and child, Mr. and Mrs. F. Gasser and children, C. I. M.

JULY:

3rd, to U. S. A., Rev. and Mrs. A. D. McGlashan, A. B. F. M. S.; Miss Boardman, A. P. M.; Dr. and Mrs. E. C. Perkins, M. E. M.; Dr. and Mrs. J. W. Bradley and children, Rev. and Mrs. F. A. Brown and child, Miss N. P. Sprunt, A. P. M. (South). To Canada, Rev. and Mrs. W. M. Trevitt, C. C. M.

6th, to Australia, Mr. and Mrs. C. Bromby and child, C. I. M. To U. S. A., Miss M. Watkins, A. P. M.

7th, to Canada, Mr. R. Williams and Miss F. A. M. Young, C. I. M. To U. S. A., Mrs. E. H. Thomson, Miss A. Brown, Miss M. A. Bremer, Miss E. Hart, Miss K. E. Phelps, A. C. M.; Miss Jane D. Jones, Miss Mary Mann, Mrs. Geo. D. Lowry and children, Mrs. O. J. Krause and son, Miss Terrell, M. E. M.; Rev. and Mrs. H. K. Wright, and son, Rev. and Mrs. T. H. Montgomery and children, Rev. and Mrs. J. J. Heeren, Misses Emmavil and Elizabeth Luce, Mrs. J. H. Arthur, Dr. and Mrs. E. L. Mattox, Dr. B. M. Harding, Miss E. M. Gauss, Rev. and Mrs. S. C. McKee, A. P. M.; Miss E. M. Deahl, A. B. C. F. M.; Rev. and Mrs. A. Allison, A. P. M. (South); Miss Amy Doust, Door of Hope.

19th, to U. S. A., Miss Jean Loomis, M. E. M.

21st, to U. S. A., Miss M. F. Glassburner, M. E. M.; Mr. T. T. Wisak, A. F. M., Rev. G. E. Partch, A. P. M.

24th, to Finland, Miss E. Cajander, C. I. M. To Sweden, Rev. A. Berg and Miss E. A. E. Buren, C. I. M.

Date not given; to U. S. A., Mr. George A. Hudson, A. P. M. (South); Miss Vivian Harnsberger, daughter of Rev. T. L. Harnsberger, A. P. M. (South).

